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Poetry.

From the Knickerbocker.

THE MOTHER'S PICTURE.

It was an eve of summer. The broad sun
Had poured his last beam on the slanting hills,
And in the vales the panting flowers looked up,
Asking the Twilight's presence. Soft she came,
Bearing her chalice of refreshing dew,
And like a nurse, flinging with gentle hand
Her misty mantle o'er them, bathed each leaf,
And bade the fitful and inconstant breeze
Fan with its cooling wing the languid rose,
And lull the infant blossoms to their dreams.

And at this hour a youthful mother sat,
Beside the open casement, but her eye
Looked not on Nature's freshened loveliness.
She recked not of the gathering twilight's haze,
Nor how the stars were coming out in heaven;
Her heart was all too sad, for at her side,
The one fair child who cheered her hearth and home,
With face averted stood, and eyes that drooped
Beneath her glance, and told in broken words
The story of his grief.

The boy had sinned:
It boots not how, nor wherefore; but his soul
Was burdened with the memory of his fault,
A cloud was on his spirit's happy light,
And ere he sought his pillow, he had come
To breathe it sadly in his mother's ear.
With circling arm she pressed him, and her voice
Was low, yet earnest, as she spoke of One
Who cannot look upon iniquity:
Bade him remember how each sinful deed
In heaven is writ, by angels, and knelt down
In the dim star-light with her erring child,
And prayed with a mother's pleading love,
That God would pardon him.

Time passed away,
And the boy's faithful monitor was gone.
Her voice no longer summoned him from sleep,
When the warm sunlight broke upon the hills,
No more upon his brow her soft hand lay,
When evening lured him to his pleasant couch:
There was no gentle smile to welcome him;
No questioning of all his daily tasks;
No morning salutation, nor the kiss
That pressed his cheek so lovingly, what time
He came to whisper her his fond 'good night.'
There was a new-made grave beside the church,
And she was resting from earth's weariness.

Months wore apace, and that grief-stricken boy
Found comfort only where his mother slept.
Thither at morn he went, when the pure dew
Lay on the grassy mound, and the white rose,
That he had planted when the spring was new,
Looked fresh and beautiful. There would he sit
And talk to her whose ear was strangely closed,
And tell her of his loveliness, and pray
That she but once would come to him, but *once*
And whisper that in heaven she loved him still!

Years passed silently, and the boy grew
To early manhood; but a change had come
O'er the young spirit; at the flower's red heart
Revelled the worm that preyed upon its bloom.
His home was far away from that low mound
In the green church-yard, and he had forgot
In part the lessons of his infancy.
Evil had been his converse with the world,
And on his soul its foul pollution lay.
One whom he trusted with a brother's love
Had counselled him to do a daring deed;
Said, ''twas a thing of nought,' a few brief lines
Traced hastily, that would bring gold for each:
And he had hushed the 'still small voice' within,
And nerved him to the act.

A moment more,
His hand lay tremulous upon the scroll,
When lo! 'an angel stayed him!' Suddenly,
As by some mighty spell, his restless eye
Glanced upward, and his mother's pensive face
Looked on him from the canvas!

'Twas the same
That bent above his couch long years ago:
The same mild eye, with its deep, serious gaze,
Meeting his own so pleasingly. No voice
Came from those silent lips; and yet they spoke
With an archangel's eloquence: 'My son,
God's eye is ever on thee!'—that was all:
The same low, thrilling words, so tenderly
Breathed in his ear when as a child he sinned;
Fresh o'er his heart his mother's lessons came,
As when at first she spake them, and he flung
The fearful record of his crime away,
And kneeling there in humble penitence,
He prayed in very bitterness of soul
His mother's gentle spirit still might be
The guardian angel that should lure him on
Through the dim mazes of his future way.

M. N. M.

Communications.

For the Churchman.

FRESCOES.

Rev. and Dear Sir,—There appears at the present time a growing desire in England, and in this country, to erect and adorn churches, and other public buildings, with more of the art which was used in the 14th and 15th centuries. This desire has been greatly augmented by the English government having offered prizes for the best cartoons for frescoes, to adorn the new Houses of Parliament. Thinking a little information in regard to this noble art might interest your readers, I send you this communication.

The word *fresco* is taken from the Italian, and means fresh. It is the method of painting in relief with water colors, on fresh plastered walls. It is much superior to oil for large surfaces; the latter has a heavy appearance, and requires powerful varnish to bring it out, creating a glare of light which impedes the sight, and renders it impossible to view it, except at certain angles of vision. Its durability comparatively short, and it is with great difficulty that it can be made to retain its richness of tone and color. Fresco, on the contrary, retains its brilliancy for ages, as is found in the beautiful works of the ancients in Pompeii, Herculaneum, and elsewhere. It requires skill to execute it, as no more can be painted in a day than the plastering can receive before drying.

This kind of painting was known to the ancients. Plutarch informs us that Arates, the chief commander under Ptolemy, king of Egypt, (in a compliment to the Emperor's affections that way,) forbore to sack a wealthy city merely for the excellency of the fresco painting on the walls of the houses. The paintings in the temples and tombs of Egypt remain to this day, to show how that people could appreciate their advantage. They were aware how far this art could strengthen the character of an edifice and augment its impression. No people ever obtained a better conception of what was solemn in architecture: and none except the Gothic nations availed themselves so much of its power on the minds of the multitude. The union of all the powers of art must have rendered an Egyptian temple in perfection a speaking monument to the multitude who crowded to its worship. The paintings frequently represented the simplest occupation of the peasant, and similar subjects with which the mass of the people could readily sympathise; from these objects the mind was rendered more susceptible of the grandeur of the scene around, and was softened by degrees to the impressions of awe and mystery which were the characteristics of their worship.

> "Religion gave birth to the arts. It was to ornament temples and sacred precincts that sculpture and painting were first introduced. This fact is applicable not only to the history of the human race, but is found true in the origin of every people. In the most ancient monuments of India and Egypt, as those of the middle ages, architecture, sculpture, and painting, are the material expressions of religious thoughts."[*]

Fresco was the ancient way of painting in Greece—and was much practiced by the ancient Romans, specimens of which are found at Herculaneum and Pompeii; also in the baths of Titus at Rome. It is also found on the walls of the ruins of Central America.[†]

From the revival of the art in the 14th century by *Giotto* and *Cimabue*, down to the present day, it has been practised in Italy. Michael Angelo, Raphael, Correggio, and a host of great Italian painters, have filled nearly all the churches and palaces with specimens of the art. It was also much used in England in the 13th and 14th centuries.

In a compilation of the report submitted by Cornelius to the Royal Commission of fine arts on frescoes, we find the following extracts:—

> "With respect to the question whether it is possible to preserve a due congruity between the modern taste in painting and Gothic Architecture, *Cornelius* is unhesitating; but this opinion, it will appear, is the result of particular views respecting the standard of pictorial excellence. He thinks the Italian works which the Germans most approve, and modern German art itself perfectly fit for such a purpose. It is well known that in the middle ages the cathedrals and churches throughout Europe, however varying in their style of architecture, were more or less decorated with painted and gilded ornaments, and scriptural or legendary subjects. Vestiges of paintings, even in churches where stained glass had been used, are often found concealed under whitewash, and every year brings some to light in our country, Preston, Dartford, Rochester, the Chapel-house, Westminster." "There are other considerations connected with the application of painting, in Gothic architecture particularly, on which Cornelius was consulted, and which may not be undeserving of attention. The available spaces for painting in Gothic buildings are supposed to be unfavorable. The pointed arch sometimes introduced superficially on walls, and the acute forms produced by the simplest groinings in ceilings are, it is remarked, difficult to fill satisfactorily. It is here necessary to bear in mind that the taste for this style of architecture declined in Italy much earlier than in the rest of Europe, and hence the examples of celebrated paintings in Gothic churches are rare; the works of *Cimabue*, and other Italian masters at *Assisi*, and those ascribed to *Giotto* in the church of the *Incoronata* at Naples are, however, cases in point; and had Gothic architecture continued to prevail in Italy, higher examples, it may be assumed, would not have been wanting. Cornelius does not admit that there is any unusual difficulty in adapting painting to the copartments of Gothic architecture."[‡]

It may be well to remark here that Cornelius, Overbeck, Schadow, and Viet, are the founders of the present school of art in Germany. Overbeck, for the last ten or twelve years, has devoted his time entirely to Christian art. To those who have had the pleasure of seeing his works I need not say a word of commendation; they seem to be all that is pure and holy in the conception of a human mind.

Cornelius has been employed by the King of Bavaria for the past ten years in designing and painting the *Glyptotheca* and the *Pinacotheca* at Munich. He may be considered as the first fresco painter in the world, and has produced some of the finest specimens of modern times. It is only at the present day that the neglect of fresco has taken place in England. There are many testimonials of the manner in which our ancestors esteemed painting, *most especially in the Early English style.* The walls were covered with frescoes, the roofs painted, and even the very pavements were decorated. *Eddius*, author of a Life of *Wilfrid*, informs us that the church of Hexham, built in 674, one of the most magnificent fabrics of the time, that the walls and ceiling were decorated with histories and statues. This is corroborated by Richard, one of the Priors. *Bede* relates that in St. Peter's Church, some time later, there was a painting of the Virgin, and portraits of the twelve Apostles, some subjects from the evangelical writings and Apocalypse, "executed with wonderful art and wisdom." These were undoubtedly brought from Rome. Some time in the eighth century a canon was established by a national council, which required every Bishop, when dedicating a church, should see that the portrait or figure of the saint or saints to whom they were dedicated, should be painted near the altar on the interior walls. This is the first proof we have of the establishment of that elegant art in England.[*]

I will now quote from a lecture delivered in England, by Rev. Dr. Drake, on Church Architecture:

> "The practice of painting the walls of churches extended to Britain at a very early period. and when the artist had not ability to execute pictorial representations, gilding and color in various fanciful patterns were substituted, remains of which are still visible in some of the olden Roman structures. The style itsetf was co-extensive with the religion that adopted it, differing only in quality according to the capabilities under which it came into use. It was about the time that the Italian and Venetian churches had become replete with those splendid decorations that the reformed religion acquired vigor; and in England, the centre of the Anti-Papal movement, produced in the sequel a genus of fanatics who, warring not only with ancient altars, but with the throne, succeeded in overthrowing them."
>
> "In St. Mary's, Leicester, very beautiful paintings have lately been brought to light. Also in Tuyford, Leicester, they have found a large quantity of paintings. And at Rudford, in Gloucestershire, the whole surface of the walls of the church were found to be covered with a legendary story, told in painting, which had been washed over as inconsistent with a *protestant* (we would say puritanical) place of worship. When such paintings were executed with a tolerable respect to harmony of coloring, they would give, even in their rudeness, a rich but subdued tint to the walls of the church. They would moreover accord with those painted windows with which it would seem all our finest churches were filled. And seen as they were, by their dim religious light, they must have produced an admirable effect—giving to the sacred place that dim indefiniteness which Christian architects seem to have studied so successfully. Who is there that will not join in the lament, that the glorious blazonry of our ancient fanes has passed away?"[†]

In the reign of Henry II. there was quite an improvement in art. "The architects of this epoch were very able men. They were frequently ecclesiastics, mostly dignitaries of the Church. There are many sculptured works of this period which show a good degree of advancement in the earlier characters of that art. Of their painting it is very difficult to form a just idea, because the specimens of that age, *with which all our cathedrals and churches were adorned*, have undergone the penalties of the mop and pail, directed by some persons 'who to their pious bile gave vent'—persons who no doubt were worshippers (in secret) of mammon, but would be quite shocked and scandalized to see a saint in goodly habiliments painted on the walls of a church. Unhappily for the arts this race is not yet extinct, although their ranks are becoming thinner." "There is an account of an order given during the reign of Henry III. to the keeper of the king's palace at Woodstock directing that he cause the round chapel there to be painted with the figures of our Lord, the four Evangelists, and St. Edmund on part, and St. Edward on the other." During the reign of this monarch there were many chapels painted, as he was very fond of paintings. He ordered in the chancel of St. Peter's Church, the paintings of the Virgin, St. Peter, St. Nicholas, St. Christopher, and St. Catharine."[‡] The Lady Chapel in Winchester Cathedral was painted about this time—these paintings, I believe, are in good preservation at present. From the time of Henry III. to Edward III. nearly all the churches were painted—sometimes in varied colors, and sometimes in one tint. The country churches were generally painted with the cheap earthy colors.[§]

In the time of Edward III., about 1350, preparations were made for painting St. Stephen's Chapel, Westminster. The artists were nearly all English. Hugh de St. Albans appears to have been the principal. It was gorgeously enriched, and had not its equal in England, and was considered the rival of ste Chapelle, Paris. In 1800, in consequence of the union with Ireland, it became necessary to enlarge the House of Commons. It was then discovered that all the internal walls of this chapel had been gorgeously enriched with painting, gilding, and sculpture. Among the paintings on the walls were represented in numerous copartments the histories of Jonah, Daniel, Jeremiah, Job, Tobit, Judith, and Susanna, the ascension of Christ, and the miracles and martyrdoms of the apostles. There was also in this chapel 46 painted figures of angels, 5 feet high, and 20 youths, 3 feet high, 32 knights, five feet high, and 20 youths similar to the angels, also 12 statues of stone.[‖] In the reign of Henry VI. there was much attention paid to painting. The portraits in the windows of All Souls' College, Oxford, were painted in this reign; and Abbot Whitehamstead of St. Albans, a man of ability and learning, adorned the Lady Chapel and various parts of the church with paintings. In All Saints' Church, Maidstone, there is a fresco in a recess of Watton's tomb, and also in the chancel near the sedilia. There is a fine group in fresco representing an angel presenting a man in the robes of a Priest to the Virgin. St. Catharine and another female figure are standing near. This painting is on thin plastering, but wantonly mutilated. The figures are painted in red and green upon a back ground of deep blue, while a circle of gold encompasses the head. The painting is quite beautiful as illustrative of the arts of the period—the 14th century.[¶]

I will mention two or three instances where paintings have been brought to light in England the past three years. In St. Mary's Church, Reading, behind some wainscotting in the chancel three very ancient sedilia of early English architecture, and a fresco painting on the south wall of the chancel. Some three years ago, workmen employed in cleaning Rotterram Church, found some highly curious and interesting frescoes on the walls—this church was built in the 14th century.[**] In East Windham Church early paintings on the walls were lately destroyed in order to erect a monument.

There are many other examples—but I think I have enumerated enough to show that our early English churches were decorated with frescoes. It is to be regretted those beautiful works should have been destroyed. It is lamentable also to think that the fanatics did not even spare the beautiful missals of the times. But these elegantly painted works, the fresco paintings on the walls, the stained glass windows were all devoted to one common ruin. The illuminated volumes that have escaped the fanatical fury, show what a treasure the arts have lost by that indiscriminating popular frenzy.

As we have before remarked there is evidently a growing taste for Christian art in this country, and we sincerely trust the Church will not be backward in fostering it.

"Art," says Dr. Ulrici, "is in its origin, ever one with religion—a proof of its godlike origin—*as a mediate and secondary revelation.*" The use and intention of sacred images, is to raise the heart of the spectator from the figure to the reality, and to instruct the faithful in the mysteries of religion, by lively representation. The soundness of this principle is fully acknowledged by the general practice of the present time in the multitude of Biblical illustrations, prepared for the instruction of youth, and which are much favored by our most ultra Protestants. "Sacred imagery is a noble field for the science of the highest powers of art; and painting, and sculpture, when devoted to the service of the Church, are calculated to improve and elevate the religious feelings of a nation, to a surprising degree."[*] Were the union of the arts more attended to in Church architecture, it would undoubtably elevate the character of the profession. Every architect should possess some knowledge of the other departments of the arts. It would not fail to refine the mind and direct the taste towards harmony and beauty. On the continent of Europe the architect may justly be proud of a profession which receives the strong support of all the sister arts. In the golden age of the arts, the proudest monuments of architecture were not considered finished until they were enriched with the works of Michael Angelo, Raphael, or Titian. Artists labored with the greater success when they were animated by the consideration that their productions were not to be sent as beggars to seek their fortunes singly in the world, but they had the power of erecting a larger monument to their fame.

In regard to the propriety of decorating churches with paintings of the present day, we think it perfectly proper; but with due regard to the religious ideas of the century which produced Christian art, we have no faith in their ideas, but we see that they had, and this is sufficient. Artists should not forget that even in our most unfeigned admiration of the relics of antiquity, we always make *some allowance* for the difference—nor should the artists of one century blindly copy the works of another, for they would be soulless. See the works of the host of servile copyists in Rome. The artists in the 14th century did not reach the perfection in the arts which was acquired a century or two later. Their drawings were miserable; they understood but little of light and shade, and were unacquainted with many of the methods of painting, which are now practiced throughout Europe. German religious art of the present day, appears to harmonize better with our ideas of art and that of the period referred to, than any other. They have blended together nearly the same holy feeling, the sweet, chaste, and modest expression,—the long flowing drapery—but without the harsh outlines, the most unnatural drawing, and unsartistical arrangement of color of the former.

We have extended our remarks to a much greater length than we intended, but we will soon bring them to a close. We have long wished to see frescoes introduced into our churches. We have good and pious artists in the Church, who would be pleased to try their skill in this branch of art. We are confident that they would be pleasing to the mass of worshippers in God's holy temple, elevate their feelings, bring them into closer communion with their Redeemer, by exciting warmer feelings of devotion. They create refined emotions, and it is remembered "that it is in works of art that nations have deposited the most holy, the richest and intensest of their ideas."

We will close our remarks by saying, that since we commenced this article, we have seen it stated that Mr. *Weir*, of West Point, one of our first artists, has built, and endowed a Church at Buttermilk Falls, and that he is now decorating it with fresco.

J. C. H.

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[*] Essay on Columns, by Le Baron Frederic de Portal London, 1845.

[†] See Norman's Antiquities in Yucatan. New York, 1843.

[‡] The Book of Art, cartoons, frescoes, and sculpture, as applied to the new Houses of Parliament, compiled from the reports of the Royal commission of fine arts, and from official documents, by F. Knight Hunt. London: Jeremiah How, 209 Picadilly, 1846.

[*] For particulars see Origin, Progress, and Present Condition of the fine arts in Great Britain and Ireland, by W. B. Sarsfield Taylor, Curator of the Living Model Academy. London, 1841. P. 104.

[†] Rev. Dr. Drake. Lecture on Church Architecture. Builder. London, 1843.

[‡] See Origin, &c., by Taylor.

[§] See Polychromatic decorations of the middle ages, in quarterly papers on architecture, by John Weale. London, 1845. Vol. 4.

[‖] See Smith's Antiquities of Westminster. London, 1807.

[¶] See quarterly papers on architecture, before quoted.

[**] Builder—Arch. Jour. London, 1843.

[*] An apology for the revival of Christian Architecture

For the Churchman

NEW CHURCHES.—No. v.

Mr. Editor: There are three churches in this diocese, built within the last three years, which show very plainly the advance in ecclesiastical art, on which we have so much reason to congratulate ourselves. I have had opportunities of visiting them during the summer, and have made a few notes upon them.

Holy Cross Church, Troy, was built, I believe, two years ago, as a free church. It stands in a commanding position, at the top of a hill. It consists of nave, north and south transepts, and western tower partly engaged. The transepts are low, their ridges rising no higher than the eaves of the nave. The southern one has a south door. At the east end of the nave, from six to eight feet are railed off for the chancel, and contain an altar, a table for credence, a lectern, two altar chairs, and three seats on the epistle side to be used as sedilia. There is no pulpit. The nave has one alley and two rows of open seats: the alley is paved with squared stones. The north transept contains the organ, on the ground. Eastward of the transepts are stalls with poppy-heads. The roof of the church is open, and of good pitch. It has intersecting collar-braces, and a king-post terminating in a pendant below the intersection. The windows are single lights, well up in the wall, and filled with stained glass, but their proportions are not good. There is no window over the altar. The tower is of three stages—a west door, a couplet, and the belfry stage with triplets. It has battlements. The font is under the tower-arch, large, and of stone. A small room has been set off for a vestry at the west end of the nave.

As usual, one finds in this church much that a searching criticism would have to condemn, mingled with many commendable points. Of the former class must be counted the lack of a chancel and south porch, the insignificance of the transepts, and the bad shape of the lancets. As this last is so common a fault, it is necessary to insist on it that lancets should be *at least* six, and may often better be seven or eight, times as high as they are wide. The triplet in the belfry is not to be imitated; belfries are no place for that feature. The king-post in the roof may have been thought necessary, but it certainly has ruined what would otherwise have been a model for cheap and bold roofs, and one which we still hope to see tried in this country. For a high-pitched roof of narrow span nothing is needed but intersecting braces to each truss. In England it has been erected, not only over small but large churches. But of roofs I shall take some other time to speak at length.

The most obvious thing to commend in this church is its solid and massive appearance. The interior effect is more solemn than is often met with. The lancets, although out of proportion, are small, few in number, and at a good height; the tones of the glass are deep and rich. The stalls alone impart an original character to the plan. The position of the font needs only to be mentioned to secure approbation. So is that of the organ admirable. The flooring of the nave, substantial and simple almost to rudeness, would alone commend the church. On the whole, no church with which I am acquainted has more forcibly recalled the idea which I have framed of an English church of the 13th century.

St. James's Church, Hyde Park, was built about a year and a half ago, and is now waiting for consecration. It consists of chancel, nave, and western tower. Its whole length is 96 feet, width of nave 28, depth of chancel 16, square of tower 14, and height to ridge of nave 32. The outside is stuccoed, the inside plastered like stone. The chancel is of the same height with the nave, and distinguished by its being narrower. About six feet are stuccoed off from the east end of it, and make a vestry-room. There is an altar, two lecterns, and two chairs. The altar-window is of three lights; the mullions intersect without tracery. The nave has an alley six feet wide, and two rows of seats with doors: the seats are three feet apart. All the wood work is black walnut. The windows are plain two light windows—no tracery, or foliations. The roof is open: hammer-beams resting on arched braces, which spring from corbels in the wall, support arched collar-braces which intersect about a yard below the ridge. The intervals between the braces and rafters are filled with uprights. The organ loft is in the tower, which has angular buttresses and a parapet. The only entrance is in the tower.

The points in this church which demand blame, and have been mentioned before, need not be repeated: there is only, by the way, the absence of a south porch under this head. The practice of counterfeiting stone has had so much said about it that one need not hope to add anything to the many condemnations which it has received. And the main defect here, one which no one will defend, viz., the screening off part of the chancel for a vestry, I am happy to say, will, in all probability, be remedied.

The proportions of St. James's are excellent. The roof is in itself particularly fine, the sweep of the arched braces bold, and the cornice an enrichment which has not heretofore met my eye. The deep color of the wood considerably heightens the effect of the open roof, and gives it a desirable obscurity. Besides, the use of black walnut obviates the (fancied) necessity of making an inferior wood resemble a superior. It is real. The roominess of the seats deserves mention; they are of those dimensions which give entire ease to sitters, and abundant room for kneeling. When the chancel is all thrown open, there will be room for sedilia, a credence, &c., at present there is not.

St. John the Evangelist's, Stockport, Columbia county, was begun 11 months ago, and is now nearly ready for consecration. The haste with which it was necessary to carry forward the work forbad that mature consideration which its designer laments he was unable to give the plan. What it might have been with more time bestowed upon it, others may judge, it is sufficient that in its present state there is nothing in the country which, as a whole, surpasses it. It consists of chancel, nave, two transepts, and tower. The position is West and East. The transepts are partitioned off from the nave, the north one for a library, the south for a vestry. The dimensions are, tower 14 feet square, and 62 high, including the corner pinnacles which are 8 feet; nave 79 by 30 feet; height of walls 22 feet 8 inches, height to ridge 37 feet; chancel 11 feet (deep) by 18; transepts 15 by 14. The nave walls are 2 feet, the chancel 1–6 thick. The roof is open—hammer beams supported by braces resting on corbels, bear arched braces which meet a little below the ridge, the open spaces being filled with tracery, viz., quatre foils above their junction, and trefoils at their spinging. The roof over the chancel is the same in general design, but is more elaborate and enriched. The nave windows are single lancets 11–3 by 2–9. The altar-window a triplet of which the middle light is 11–3 by 2–9, and the side lights 9–3 by 1–10. There are 4 windows on each side of the nave, and two at the West end to light the desk and pulpit. The chancel is raised three steps (each 7 inches,) and contains the altar, credence, and four sedilia. The altar is five feet three inches long, by two feet four inches wide, and three feet two inches high. It is entirely of wood, and is made in the table-form, having four massive and carved legs. Over it are tablets containing the Lord's Prayer, Creed, and Decalogue in gold letters (Roman) on a black ground. The window is filled with stained glass, and has the cross in the middle light, besides the Holy Dove and other symbols. The credence is on the Gospel side, is semi-hexagonal in form, and is a table enriched with carving. Of the sedilia two are on the Epistle side, and two against the West (*i. e.* end) wall, one on each side of the altar. They are two feet wide, surmounted with cinque-foiled canopies, and enriched with the ball-flower ornament. Before those on the Epistle side low desks and kneeling stools are fixed for the use of the clergy who sit in them. The desk and pulpit are in the nave, either side of the entrance to the chancel, the former on the Epistle, the latter on the Gospel side. They are elevated five steps, and both face the congregation. The nave is fitted with two rows of open seats uniformly furnished. They are about ten feet long;—distance from centre to centre of their backs three feet one inch. The alley between them is five feet ten inches. There is an eastern gallery for the organ and singers. The nave windows are of "enamelled" glass, with colored borders of foliage and tracery. The tower has angular buttresses projecting 2 feet 6 inches at the base. Over the door is a two-light window with a quatre-foil in its head, then a clock-face and the belfry stage has couplets in all its four sides. The corner pinnacles are crochetted. The nave and transept gables are to carry finials, the chancel a decorated cross. The material of which the church is built is wood. The planking is put on perpendicularly—the planks being all matched, and the joints are battened over. Thus there is no attempt at imitation without. Within the material is the same. The walls are not plastered, but wainscotted in pannels of perpendicular arches. The graining is in imitation of oak. The color of the altar, desk, and pulpit hangings, also of the cushions throughout is scarlet. The font must not be forgotten. It is 3 feet 2 inches high, of wood, but octagonal and of good design. A vessel of marble will be placed in its top.

The main defects in this Church are of a class which has often been put in its true light, and of others it is enough to say that no one is more conscious of them than the designer of the plan. This being the case, and the circumstances under which the building has been completed being what they are, it would not be of any utility to draw them out any more than they are in the description above. The library and vestry disguised as transepts, will strike every one as a mistake. The windows at the back of the desk and pulpit are unpleasant in their effect, even if necessary, though on these points there is difference of opinion. The *end* sedilia, however, are a matter on which it would be desirable to have opinions settled, as if they are to be considered regular, it is hard to imagine any practicable opposition which can be made to altar-chains. It is therefore boldly affirmed that the end-wall of a chancel should always be reserved for the altar *exclusively*, and that to place sedilia so that the occupants front the congregation, is losing their benefits.

Of graining in imitation of oak I shall say nothing in defence: the specimen in this Church, however, as a piece of work, is superior to any that I have anywhere seen. The color of the hangings and cushions, scarlet, is an evidence not only of good taste but of accurate ecclesiological knowledge. A slight acquaintance with mediæval antiquities will show any one that of all reds scarlet was the only one used for churches. Crimson has no authority at all. The exquisite graining, the stained glass of the windows, and the scarlet hangings give a harmony and a whole of color to this interior, which is the best representation among us of the rich effects of mediæval churches. Let me briefly particularize some remaining features. The altar is unexceptionable, both in proportion and form. The credence is a part of chancel furniture so often slighted, that its appearance here deserves warm praise. The sedilia are probably the first in the country. The pulpit is rightly on the Gospel side. The open seats, if they are to be free, are a noble example. The roof is a good design. But I will go no further.

All the work of this Church, except the graining and the windows, was done by village workmen. This is an interesting circumstance.

I am, Sir, yours, &c.,
Camden.

Sept. 3, 1846.

For the Churchman.

Mr. Editor,—The petition, in the Collect for the feast of St. Matthew the Apostle, that we may have "grace to follow Jesus Christ," is one than which none could be better adapted to the Holyday supplications in behalf of our diocese to which we have been called by the Convention. This following of Jesus is contrasted in the Collect with "all covetous desires, and inordinate love of riches," which, as a hinderance to Christian duty, we pray for grace to forsake. They are indeed a hinderance, and a sad and serious one. It is by no means, however, in the matter of riches only, that this world is adverse to our following Christ. As the end and means of its pursuits, and the price of its pleasures, riches may be considered the representative of those pursuits and pleasures. And all these—the pursuits, the possessions, and the pleasures of the world—are fraught with dangerous temptations, against which the Christian should be incessantly armed. They favor and nourish affections, dispositions, passions, and tempers, which Christian holiness and purity require should be utterly subdued. They are wont to produce an estrangement of heart from the faith, piety, and charity of the gospel, hostile to the character, and destructive of the hopes of our religion. We cannot follow, as main objects of care, concern, and action, both them and Christ. The instant we allow them to interfere with Him, our desires for them are covetous, and our love of them inordinate. Forsaking these, in themselves, and in all their influences on the heart and character, let the ministers and members of the Church follow Christ its divine Head, in the faith, holiness, and virtue, which He requires of them. Then may they hope that His blessing will rest upon it, and that having Him for its Protector and Guide, all things shall work together for its peace, prosperity, and holiness.

Faith.

For the Churchman.

TRINITY CHURCH, LAWRENCEBURGH.

Mr. Editor,—I was extremely gratified to perceive from a communication in the last Churchman, that efforts are making to furnish the little band of Church people at Lawrenceburgh, Indiana, with a Sunday School Library, and most sincerely do I hope for the accomplishment of the object.

The Parish of Trinity Church, Lawrenceburgh, was organized about seven years since, when there were but three communicants, and but few others who knew or cared any thing about the Church. Mr. Pitkin, now of Rochester, was the first pastor, and remained one year, when he was called to Louisville. Mr. Prindle succeeded him, and was doing very well, when, at the end of a year, Providence removed him by death. About the same time one of the most active laymen died, and two others, with their families, removed from the place, thus withdrawing all the original founders and supporters of the Church—the few remaining were worthy young persons and females, and not able to keep it up. The Church conseqnently remained vacant till about two years ago, when the two families which had removed, returned, and immediately sought to re-organize the Parish. They found a much better prospect of success than when their former effort was made, several influential families having moved in, members, or attached to our communion. The population of the place, as well as its business, had very much increased, including a number who, having no preferences for other denominations, it was thought would most likely unite with the Church. They now numbered about eight or nine communicants. These included about half a dozen of the most respectable and influential families of the place. Such was the condition of things when the undersigned, in the autumn of 1844, was invited to the clerical charge of the Parish. He found, on his arrival, a spacious Upper Room, fitted up in quite a Church-like style, and a few intelligent, devoted, pious, and persevering spirits,—such as do honor to themselves and the Sacred Body of which they are the living members, earnestly contending against heresy and schism, and for the establishment and prevalence of the faith of the Gospel and the Church. Circumstances not necessary to detail, but principally sickness in his family, influenced him to relinquish the charge of this interesting field, after a residence of but six or eight months. They were, however, soon provided with a pastor, and have recently undertaken the erection of a House of Worship. An esteemed correspondent writes:—"We have commenced a church-building in Lawrenceburgh. It will be of brick, 30 feet by 44, with a basement story of stone, and hand-some tower, and will contain room for 200 persons. The building will cost us $1200, without the bell and some other little things. We have about $1100 subscribed. We get but little help out of the Church. The congregations are gradually increasing, but it has been a slow process, and we hope for better things when we get a permanent place of worship. Cannot you do something for us? It would be a great relief, and any trifle most thankfully accepted. I am very anxious on the subject of a bell, deeming it quite essential to our prosperity. You know something of our population, and that we need the aid of every expedient. I think we are in a fair way now. and with God's help, will make a permanent stand. Still, for some years, we must struggle under some embarrassments."

And now, Mr. Editor, cannot "something" be done for our friends in these circumstances, to assist their hands and cheer their hearts? They are our brethren—with only one exception, I believe, every family from your city. They have helped themselves to the extent of their ability. They still, among other things, want a *bell.* I would that I could give them one. I would that I could help them in my own immediate neighborhood; but I am making every effort, at this moment, to erect an edifice at one of my preaching places, where the Church population is, in many respects, similar to that of Lawrenceburgh. But I *can* do "something," and this I have determined to do. I can commend the object, through you, to those upon whom God has bestowed the abundance of this world's goods, and bespeak their sympathy. I can, I trust, without offence, in *my* circumstances, suggest to my brethren and friends, the Rectors of the large congregations of the city, to appropriate a portion of one of their regular collections for missions, or feeble Churches, to this object. The amount may be sent to our excellent Treasurer, T. N. Stanford, Esq., who, it is not doubted, will cheerfully forward it to the persons interested. The same suggestion is respectfully made to any benevolent individuals who may be disposed to forward the object. Remember—"*Any trifle most thankfully accepted.*"

A. C. T.

Lewiston, Niagara Co., Sept., 1846.

For the Churchman.

Mr. Editor:—It was with equal surprise and regret that I read the communication in the last Churchman signed "*A Country Layman:*" with surprise, that one who was so obviously familiar as was its writer with the proceedings of the last convention, should have so greatly misconceived the principle which governed the action of at least a large number of the majority; and with regret, on account of the false position in which such misconceptions are calculated to place those who voted with the majority out of regard to general principles—but without any intention of expressing an opinion one way or the other in relation to the case of the Bishop.

As one of the delegates to that convention, I claim to have some knowledge of the views, not only of the delegation of which I was a member, but also of the members of several other delegations who uniformly voted with the majority; and as to them, I must expressly deny that by such votes they intended to express or did express any opinion whatsoever in relation to the guilt or innocence of the Bishop. The refusal of the majority to sanction the various resolutions which were proposed adverse to the Bishop, was distinctly placed upon the ground, that the subject was one that did not come legitimately within the province of the convention: that the appropriate judicial tribunal of the Church had taken cognizance of the case and had disposed of it so far as any power except that of the General Convention could effect it: and that, therefore, for the diocese or convention to express any opinion on the subject would be unauthorized and improper. If the assertion of a Country Layman, "that those who believed in the innocence of the Bishop formed a majority of the convention" be correct,the evidence of it must be found elsewhere, than in the discussions and votes of the majority upon any of the questions which were acted upon in that body. That many of those who composed that majority believed in the Bishops innocence may well be, but it is no less certain that others who voted with that majority believed him guilty—and others—and perhaps no inconsiderable portion of that majority—feeling the case to be one of great doubt and difficulty—and not willing to form or express an individual opinion on the subject, were disposed to abide by the decision of those tribunals to whom the Church had seen fit to commit so weighty a responsibility. All these various classes of persons, differing as they did in these respects, were nevertheless, harmoniously united in action by their common attachment to the Church and her distinctive principles, and by their determination to avoid any unnecessary expression of opinion in relation to the Bishop's case. The minority, in hopes of breaking the ranks of the majority, did not hesitate to predict, that the refusal to sanction the resolutions expressive of the sense of the convention, that the Bishop could never be restored with usefulness to the diocese, would be construed into an express approval of his conduct; but it was earnestly denied on the part of the majority that any such inference could be properly drawn from their refusal—and their resistance to the resolutions was justified and sustained upon grounds wholly irrespective of the conduct of the bishop.

I must also protest against the attempt arbitrarily to divide the convention into the two classes of friends and enemies of the bishop. The majority of the Clergy and Laity of this diocese, have never yet professed to array themselves under the personal banner of any man, whatever his station or however spotless his character, and the day is far distant, I trust, when they will be prepared to do so. The principles which have bound them together in strength and harmony have been Church principles, and not personal attachments; and we have yet to learn that the great principles of our Church are so inseparably bound up with the fortunes of any individual, that they are to survive or perish only as he may be sustained or cast down. The safety of such principles is never more jeoparded, than by unadvised attempts to bring them into subserviency to personal interests. The principles may thus be lost, without the individual being saved.

A NORTHERN LAYMAN.

DIOCESE OF DURHAM.—On Tuesday, the 21st, the Venerable Archdeacon Thorp, held his visitation at the parish Church of St. Mary, in the North Bailey. Prayers were said by the Rector, Rev. W. C. King, and an excellent sermon was preached by Rev. — Turner of Winstone. The Archdeacon commenced his charge, by congratulating his Clergy on the quiet state of the Church, compared with the threatening aspect of affairs at the period of his last addressing them, two years previously. The interval had been marked by some lamentable secessions from our body, which, however, were more to be regretted on account of the seceders themselves, than of the Church which had lost them. He desired to say nothing harsh of those unhappy men, but left them to give account to their own Master. He had never been an alarmist, and still thought no danger was to be apprehended from that quarter. With regard to the Rubrical question, he observed, that though uniformity was desirable, yet, where the peace of the Church was endangered by abrupt changes, and when the Bishop sanctioned a free interpretation of the Rubric, it would be better to abide by the existing practice. At the same time he thought it a dangerous argument to use against the revival of certain practices that they had become obsolete. What was to hinder the same argument being applied to matters of doctrine, as well as ritual? And had not important doctrines, *e. g.*, the doctrine of Grace been suppressed altogether? Besides, which of these practices had become obsolete? certainly, not the weekly offertory collection, not the festivals of the Saints, not the fasting-days of Lent; all these had been observed within the memory of man, within his (the Archdeacon's) own memory in all the principal churches of the Diocese. And even the Surplice, which had created so much disturbance elsewhere, was now the general, and until recently, the universal and only recognised garb of the Clergy throughout the Archdeaconry. To say thus much, was due to misrepresented brethren. But he besought the Clergy to avoid extremes, and, above all things, to steer clear of party, reminding them, that it was a party within the Church, which had two centuries ago wrought its overthrow. He exhorted them to the exercise of moderation and charity, which had ever been, and he hoped would ever be, the characteristic of their spiritual mother, the Church of England. The Archdeacon then proceeded to offer some remarks on education, exhorting the Clergy to persevere in their zealous endeavors, and commending to their special notice the recently established Training-school for Masters, for which suitable buildings are in course of erection, on the banks of the Wear. He also touched upon the Charitable Trusts Bill and Correction of Clerks Bill, both of which have been withdrawn. Lastly, he directed their attention to the efforts which the University of Durham was making, in order to supply the want of Clergy, and gave a detailed account of the New Hall, called after Bishop Hatfield, which is to be opened in October; where the arrangements are to be of a more domestic character, and conducted with a stricter eye to economy. The Charge, of which this is but an imperfect recollection, is to be printed. About 140 of the Clergy dined with the Archdeacon, at the Castle.

DIOCESE OF LONDON.—*New Church at Paddington.*—On Thursday last this Church was consecrated by the Lord Bishop of the Diocese, in the presence of a numerous body of the Clergy and laity, of the neighborhood. The following description of the sacred edifice is from the *Builder:*—

"ALL SAINTS' CHURCH, ST. JOHN'S WOOD.—The new Church of All Saints, built under the able direction of Mr. Thomas Little, and recently consecrated, stands nearly opposite to the Eyre Arms Tavern, on ground given by Colonel Eyre. It is designed in the perpendicular style of Gothic architecture,—the style of the fifteenth century, —and is constructed externally of Kentish rag, with Bath stone dressings. The prolongation of the nave, which is thirty feet in width, forms a chancel about twenty feet in depth. The length of the nave and chancel is ninety-eight feet, and the breadth of the Church, including the aisles, is sixty-one feet. A tower is designed, to be placed at the north-west angle, consisting of three stories, the upper story lighted each side by traceried couplets; the battlements of the tower are perforated with quatrefoil panels, flanked by pinnacles rising from clustered buttresses. Above the tower a spire is intended to be placed, the whole height of which will be 120 feet from the ground. Only the lower story of the tower is at present executed. This story gives access, by a stone stair-case, to the gallery, and a similar staircase is placed in a vestibule on the south side.

Below the four-light perpendicular window in the west end of the nave, a small doorway has been formed for the use of the soldiers from the neighboring barracks.

This end of the Church is flanked by double buttresses of three setoffs, or water-tables, terminated by detached crocketted pinnacles. The nrrth aisle is concealed by the tower before mentioned, and the termination of the south aisle recedes from the west front, presenting a single light transomed window.

The north and south sides of the Church are similar to each other, and are each divided into three compartments by flanched buttresses. Between each buttress are two transomed windows of two lights each, with tracery work in the heads.

The chancel end corresponds with the west end, but the chancel window is larger in dimensions, containing five lights, subdivided by a transom into ten compartments, with perpendicular tracery in the head. The vestry is at the south-east angle.

The interior of the Church presents a spacious nave, separated from the aisles by three arches springing from slender piers, with attached columns. The arches rise to a height of twenty-eight feet, and have a span of twenty feet. This width affords an almost uninterrupted view from all parts of the Church, but on the other hand, is not advantageous in effect. The piers are all executed in Caen stone.

The roof is an open-timbered roof of a steep pitch, spring from bracketed corbels, and rising to a height of fifty-five feet from the paving. The tie-beam collar is twelve feet by six inches; purlins, nine inches by six inches; rafters, four by three; the curved principals, nine inches by four and a half. The span is thirty feet, and the rise nineteen feet.

The roof of the aisles is open, the curved principals of which spring from stone corbels. The wood-work of the roofs is stained to show the natural grain of the wood. Galleries extend over the aisles, and at the west end, three seats in depth. The seats in the nave and body of the Church are incased, but being low in height, present the appearance of open seats. The whole of the seat framing is stained with asphaltum and varnished.

The chancel window is filled with stained glass, executed by Mr. Fairs, of Mortimer-street. The head contains figures and foliage, and the ten lights of the window emblematic devices of the Evangelist and the Eucharistic service. The upper part of the west window is also filled with stained glass.

The communion railing, table, tablets, pulpit, and reading desk, are of oak. The communion railing, which is a scroll panel of Gothic tracery, the table, and the altar screen, were executed by Pratt's patent machinery. The pulpit is a hexagon, standing on a single buttressed stem. The sides of the pulpit are panelled, and each panel filled with the linen pattern decoration, carved by hand.

The Church was built by Messrs. Burton and Sons, and the whole cost, including the fittings and inclosure walls, was about 7,000*l*. It will seat 1,300 persons."

This Church originated with the Rev. John Miles who gave 4,000*l*, towards the cost on condition that the whole should amount to not less than 10,000*l*. It has, in fact, cost 18,000*l*., of which the Church Commissioners have granted 10,000*l*. Mr. Miles has, we believe, been presented to the Incumbency.

DIOCESE OF EXETER.—*The Athanasian Creed.*—We are informed that an unhappy controversy is being carried on between the incumbent of the parish of Woodbury near Exeter, and some of the parishoners, relative to the use of the Athanasian Creed, which the Church orders to be used on almost all her solemn celebrations. We are told that a meeting was recently held, at which resolutions were passed, expressive of hostility to any incumbent who should use this confession of faith in the performance of public worship. The living is said to be a peculiar of the Archbishop of Canterbury, and consequently exempt from the superintendence of the Bishop of the Diocese. The circumstance of its being attached to so distant a jurisdiction can alone explain the almost incredible report, that the Athanasian Creed has not been used in the parish for the last thirty or forty years.—*Woolmer's Exeter Gazette.*

The Churchman.

NEW YORK, SATURDAY, SEPT. 19, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

The Corner-Stone of the Church of the Annunciation was laid on Saturday, the 12th inst., at 5 P. M., by the Rev. WILLIAM BERRIAN, D. D., Rector of Trinity Church, with the solemn and appropriate office set forth for such occasions by the Bishop of the Diocese. Upwards of thirty of the clergy were present from this and the neighboring places, and some from distant sections of the country, to whose casual presence in the city we were indebted for the pleasure of their company on this occasion. The procession formed at the house of William H. Bell, Esq., No. 94 Twelfth street, consisting of the clergy in their surplices and the Wardens and Vestrymen of our sister churches, and proceeded to the site of the Church in Fourteenth street, between the Sixth and Seventh Avenues. As the procession approached, the 122d Psalm was repeated antiphonally, and on arrival at the site where the corner-stone was to be laid, the service proceeded according to the prescribed order. At the time indicated by the rubric a memorandum of the contents of the box was read by the Rev. Thomas S. Preston, the recently elected assistant minister to the parish. A copy of the memorandum is annexed:—

One copy of the Holy Scriptures.

One copy of the Book of Common Prayer—furnished by the New York Bible and Common Prayer Book Society.

Percival on Apostolic Succession.

The High Churchman Vindicated.

The Ancient Things of the Catholic Church.

The Church the Nursing Mother of her People.

The Evidence of the Divinity of our Saviour.

A Plain Address to People on Family Prayer.

Arguments in favor of Infant Baptism.

Church Doctrines a Witness against Worldy Times.

Roman Fallacies and Catholic Truths.

The Church a safe Guard against Modern Selfishness.

The Church Almanac for 1845 and 1846.

A classified catalogue of the publications of the Protestant Episcopal Tract Society in the City of New York, with a variety of the other publications of that Society, furnished for the purpose.

A copy of the Constitution and Canons of the Church in the Diocese of New York.

The Thirty-seventh Annual Report of the New York Bible and Common Prayer Book Society.

The Thirty-sixth Annual Report of the New York Protestant Episcopal Tract Society.

Three copies of the Churchman.

A brief history of the Church of the Annunciation from its organization to the present time.

A copy of the Invitation to the Rev. Clergy, Wardens, and Vestrymen to be present.

A copy of the form of the service used on this occasion.

The corner-stone then being laid in its place, the service proceeded in the following form, which we insert for the satisfaction of those who may not happen to be familiar with it:—

Our help is in the name of the Lord;

Ans. Who hath made heaven and earth.

Bp. Except the Lord build the house, their labor is but lost that build it.

In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. I lay the corner-stone of an edifice, to be here erected by the name of the Church of the Annunciation, and to be devoted to the service of Almighty GOD, agreeably to the principles of the Protestant Episcopal Church in the United States of America, in its doctrines, ministry, liturgy, rites, and usages.

Other foundation can no man lay than that which is laid, even JESUS CHRIST; who is GOD over all, blessed for evermore; and in whom we have redemption through his blood, even the forgiveness of sins. *Amen.*

Bp. O LORD, open thou our lips:

Ans. And our mouth shall show forth thy praise.

Bp. Glory be to the FATHER, and to the SON, and to the HOLY GHOST;

Ans. As it was in the beginning, is now, and ever shall be, world without end.

Bp. Praise ye the LORD.

Ans. The LORD'S name be praised.

At the proper place in the service the Address was delivered by the Rector, a copy of which is appended to the present account of the proceedings. At the conclusion of the Address the whole mass of the assembled united with one heart and one voice in that noble and soul-inspiring hymn the Gloria in Excelsis, after which the services were closed by the appropriate collects and benediction.

Among the articles enclosed in this box was "A Brief history of the Church of the Annunciation from its organizotion to the present time," a copy of which may not be without interest to our readers.

"The Church of ths Annunciation in the city of New York was organized on the 23d day of April, 1838, by the election of the Hon. Chief Justice Samuel Jones, and William H. Bell, Esq., Wardens; and Fanning C. Tucker, Robert D. Weeks, Robert Strong, James O. Smith, M. D., Cornelius Oakley, Charles A. Lee, M.D., Charles A. Carmer, and L. M. H. Butler, Vestrymen. The Vestry at same time elected Rev. Samuel Seabury, D. D., Rector. The Vestry purchased the stone Church in Thompson street, corner of Prince street, on the 1st day of June, 1838, which had formerly been occupied by a Presbyterian congregation. The Church was consecrated to the worship of Almighty God, by the Right Rev. Benjamin Tredwell Onderdonk, Bishop of the Diocese according to the rites of the P. E. Church. Arthur Carey, an Alumnus of the General Theological Seminary, was elected an Assistant Minister of the Parish in October, 1843, and so continued till his decease in April, 1844, while on a voyage to Havana in search of health. His remains were committed to the deep on Good Friday. His bereaved Father caused a tablet to be erected to his memory, which is to be placed upon the walls to be erected on this foundation. On the 21st day of June, 1845, the Vestry disposed of the Church Edifice in Thompson street, to the Protestant Episcopal Emmanuel Free Church, with the view of erecting a new edifice more commodious and better adapted to their wants, and rented temporarily the Chapel of the New York University on Washington Square, until a site was obtained and the edifice completed. On the 1st day of May, 1846, the Vestry purchased of Gabriel H. Winter four lots of ground on the south side of Fourteenth street, say, one hundred feet on said street, and extending to the rear one hundred and three feet five inches, between the sixth and seventh Avenues; and on the 4th Sept. 1846, made contracts with Wm. P. C. Stebbings and John Sniffen for the erection of the new edifice on the above site. The corner-stone of this edifice is to be laid this day by the Rev. William Berrian, D. D., Rector of Trinity Church, and an address delivered by the Rev. Samuel Seabury, D. D., Rector of the Church.

The Rev. Thomas Scott Preston was called as Assistant Minister on the 8th day of Sept. 1846, and entered npon his duties. Mr. Preston is an alumnus of the General Theological Seminary.

Rev. Samuel Seabury, D. D., Rector.

Rev. Thomas Scott Preston, Assistant Minister.

Wardens.—Hon. Samuel Jones, Edward Houghton.

Vestrymen.—Robt. D. Weeks, James O. Smith, M. D., Benjamin A. Mumford, Eliphalet Bootman, Floyd Smith, William H. Wisner, Frederick A. Guion, Thos. B. Coddington.

Building Committee.—Edward Houghton, Benjamin A. Mumford, Floyd Smith, Frederick A. Guion, Thos. B. Coddington.

Architect.—Owen G. Warren.

Mason.—Wm. P. C. Stebbins.

Carpenter.—John Sniffen.

Sexton.—Wm. B. Brown.

New York, Sept. 12, 1846."

In this connexion we may introduce some extracts from a late article in the New York Express in relation to the dimensions, &c. of the proposed building:

"The lot on which the intended Church is in the process of erection is one hundred feet by one hundred and three feet, three inches, upon the south side of Fourteenth street; consequently the Church faces the north. The building is to be upon a cruciform plan, with the tower upon the north-east corner of the nave, a porch on the west side, and the chancel in the rear. It is in the early English style of architecture, but much simpler in the details than is usual in the examples of that period.

"The dimensions are as follows, viz., nave inside 52 feet wide, and 80 deep; chancel 25 feet wide, and 15 deep; transepts each 17 feet deep by 29 wide. There are no pillars to obstruct the view, but there are clustered shafts upon the walls on which rest the arched ribs which support the roof. This is left exposed to view, all the rafters and planking of the roof visible, but all finished in an ornamental manner, with sculptured screen work between the crowns of the ribs and the principal rafters, and with tracery carved in the spandrills. The whole interior of the roof will show the natural color of the wood, being stained and varnished to brighten the tint. The organ loft is in the west transept, with an oak parapet and screen.

[Some of the arrangements for the chancel not having been definitely settled upon, a description of them is for the present purposely withheld.]

There is no central door: no part of the nave being occupied by the organ, the whole of the main body of the Church is appropriated to pews. The building is lighted by a large sevenfold lancet window in front; a fivefold or quintriple lancet in the east transept, over which is a triangular window. Other lancet windows are in the organ loft, and two double lancets beneath, besides a small window on each side of the chancel—all of these are of stained glass.

"All the furniture of the Church, the organ loft, the pews, the doors and the pulpit are of oak. For the capacity of the Church, it will seat eight hundred persons, besides having free seats for a hundred; and the aisles, which are very broad, would, upon extraordinary occasions, accommodate many more. Were the pews of the width of those of St. Thomas's Church, New York, they would easily contain a thousand persons, but it was preferred to have them of comfortable dimensions, and they are, therefore, to be like those of Trinity Church.

"The height of the nave and transepts, inside, 63 feet; the tower is 83 feet high, ornamented by a spire, and the height of the whole is little less than that of Grace Church.

"The width of the front, including tower and porch, is 95 feet. The material of which the building is censtructed is blue stone, and the builders, Messrs. Stebbins & Sniffen, have contracted to have it ready for occupation on the first day of May next. Architect—Owen G. Warren, No. 93 Exchange."

The relation which the Rector of the Church of the Annunciation bears to the readers of this journal as its editor may perhaps justify him in giving some expression to his feeling on this occasion, and invoking their sympathies and prayers for the completion of a work which has been thus happily begun. On this relation he has no wish to presume; but he cannot refrain from saying, that, mingled with the many feelings of joy and gratitude has been a sentiment of deep and sincere grief at being deprived of the presence of one to whom, on such occasions, all hearts naturally turn, the Bishop of the Diocese. But even this grief has not been without its consolation; for well assured we are, that, though not present in body, our Bishop was present with us in spirit, and offering in our behalf that "effectual fervent prayer" which "availeth much" at the throne of grace. GOD be praised, that though deprived of his Episcopal services, we are not deprived of the silent benefit of his sufferings and prayers! It is also gratifying to us to be able to say that the Address on the occasion, which is published at the request of several who heard it, was read to the Bishop and approved by him before it was delivered.

With these remarks we append the Address:—

In the name of the FATHER, and of the SON, and of THE HOLY GHOST, the One GOD of Christians, we have laid the CORNER-STONE of a building which is to be erected to the worship of the ALMIGHTY FATHER, according to the institution of His Son our Saviour JESUS CHRIST.

The Corner Stone is material and visible, and the building to which it pertains is to be material and visible. But these suggest to us corresponding realities which are spiritual and invisible; not in the way of fanciful resemblance, but of that divine analogy or proportion by which the HOLY GHOST leadeth us from the knowledge of things human and natural to the knowledge of things divine and supernatural. For the Holy Scriptures reveal to us "a building not made with hands, eternal in the heavens," and a Corner Stone which is also invisible and heavenly. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," saith GOD by the prophet Isaiah. Again by the mouth of David, "The stone which the builders rejected is become the head-stone of the corner;" not indeed by natural virtue but by supernatural energy; for so it is added, "This is the Lord's doing, and it is marvellous in our eyes." And He who was born of the Virgin, not by natural generation but by the wonderful operation of the HOLY GHOST, signified to the Jewish builders that He himself, though rejected by them, was to be the Corner Stone of a new and spiritual building. And so the event proved. Hence, after the resurrection of Jesus, St. Peter declared to the Jews, "This is the stone which was set at nought of you builders, which is become the head of the corner." Hence St. Paul assures the Ephesians that they are built on the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner stone; and St. Peter again expressly declares that the prophecy of Isaiah, as well as that of David, is fulfilled in JESUS CHRIST, who, he saith, is *the living Corner Stone, disallowed indeed of men, but chosen of God, and precious.*

To understand the force of this language, we have but to look at the material corner stone and ascertain its design and use; and then transfer the ideas thus obtained to those spiritual realities of which we have no direct and immediate perception.

What is it, then, which distinguishes the corner stone from other stones of the same building? What is it which gives significance to the ceremony of laying the corner-stone of a Christian Church? The corner stone is not necessarily, not usually, the first stone of a building: it is not more of a foundation stone than many others; it does not serve, like the key-stone of an arch, to uphold a fabric dependant on it. But the peculiarity of a corner-stone is that it forms an angle or point of conjunction between two different walls, and unites them both in itself. The walls come from different directions, but in the corner-stone they are no longer separate but conjoined; nor can there be a corner-stone which does not connect two sides and bind them together in itself. One corner-stone may rise on another, to the summit of the walls, but every one is a point of conjunction and union; while that which is at the foundation and upholds the rest in the same angle, may be said especially to connect and support the whole.

Most beautiful and significant, therefore, is the ceremony of laying the corner-stone of a Christian Church, when viewed in the light of the Christian Faith.

For this foundation corner-stone which binds together two walls in itself, lifts our souls to the Everlasting Son of the Father, who, by uniting the human nature to his Divine Person, became of God and man One CHRIST. In Him we behold the union of the infinite and the finite; of the immortal and the mortal; of the invisible and the visible; of eternity and time. In the union of the divine and human natures in the one Person of CHRIST is founded the atonement between God and man; for in Him heaven and earth, the divine and the human, angels and men, the life eternal and the life that now is, are united. The Incarnation of the Word of God, therefore, is the corner-stone, at the laying of which in the counsels of the Godhead, "the morning stars sang together and all the sons of God shouted for joy;" and at the consummation of which in time "there was a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will towards men."

The Son of God taking on Him the nature that He might die in the stead of fallen man, atone for sin, and offer the human nature perfect and spotless to the Father, hath thereby not only reconciled God to man, but also laid the foundation for the union of all mankind in a pure and holy worship. For in the ONE OBLATION of his humanity which He hath offered to the FATHER, we have the archetype or original of all true divine worship on earth. From the beginning He appointed a visible worship, which was a copy and type of this divine original. At first the father of a family was the priest who laid on the altar the lamb which pointed to the Holy One and the Just as the victim for the sins of the world. Nor bloody sacrifices alone; but bread and wine brought to Melchizedec was the figure of a purer and truer worship in ages yet unborn. And when the wickedness of men increased, a particular family was mercifully chosen to preserve the true religion; and Aaron and his sons were appointed to offer sacrifices and burnt offerings, and thereby to unite men in the visible worship of God, and in the hope and expectation of the Redeemer. Nor was this priesthood ever to fail on earth: for "Thus saith the Lord," by the prophet Jeremiah, "David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat-offerings, and to do sacrifice continually." Only the persons and form should be changed. Bloody sacrifices should be abolished, and the "pure offering," as foreshadowed in Melchisedec, and plainly predicted by Malachi, should take their place in the visible worship of the MOST HIGH, when from the rising of the sun unto the going down of the same His name should be great among the Gentiles.

But while the family of Abraham was set apart for the service of God, the nations ran to greater lengths in polytheism and idolatry. They mistook the Universe for God, and worshipping for gods those which were not God, they became subject to the Devil, who received and gloated over the cruel and licentious rites with which they had corrupted the pure and primitive worship. Hence the broad differenee between Jews and Gentiles; of whom before the advent of CHRIST, the one worshipped GOD, the other the Devil; the one cleaved to God, the other to idols; the one was near to God by the knowledge of His being and laws, the other was far distant from Him by ignorance and error.

But when the Redeemer had appeared and finished our redemption by the One Oblation of Himself, and had appointed His apostles to celebrate, before the Divine Masjesty, the memorial of His Sacrifice by the pure offering of the Holy Eucharist, then both Jews and Gentiles, coming from different directions, and from distant points met and were united together in the visible worship and priesthood of the Christian Dispensation. Hence the apostle to the Gentiles: "But now in CHRIST JESUS, ye who sometime were far off, are made nigh by the blood of CHRIST. For He is our peace who hath made both one; who came and preached peace to you which were far off and to them which are nigh, that through Him we might both have access by one Spirit unto the Father. Therefore," continues the apostle, "ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets JESUS CHRIST Himself being the chief Corner-Stone."

This material corner-stone, therefore, which unites in itself two material walls, directs our minds to JESUS CHRIST, who by the institution of a pure and spiritual worship commemorative of His Atoning Sacrifice, hath united in Himself Jews and Gentiles, and so men of all nations and all ranks and conditions, to be One Holy Catholic and Apostolic Church.

As the stones of this spiritual building—the Christian Church—were originally gathered from the Jews and Gentiles, so to Jew or Gentile may be referred the chief of those dangers which threaten to make a breach in its walls. The laying of the corner-stone of this material building admonishes us to eschew them all, lest we impair the unity and integrity of the spiritual building of which the corner-stone is JESUS CHRIST. We are not to degrade His holy Sacraments into Jewish ordinances, which signified blessings that they could not bestow. We are not to turn the holy and cheerful Lord's Day into a Jewish Sabbath. We are not to fancy ourselves still under the covenant which pronounces a curse on all who fail of perfect and sinless obedience to the law; but to behave as those who are under that New and gracious Covenant which provides mercy for the penitent and faithful. We are not to look for a temporal Messiah to come for the fulfilment of temporal promises in the earthly Jerusalem. Let no such Jewish material distemper the mortar of a Christian Church! Nor on the other hand should we yield to those more subtle influences which even now aim to draw us back from the true knowledge of God to the errors of Heathen philosophy, and from the true worship of God to the follies of Heathen superstition. For what is it, I pray you, but Paganism to represent nature as a constant emanation from God; to declare the Universe to be God; to deny our personal immortality; to deify dead men and to fall down and worship before idols the work of our own hands? No matter with what specious reasons, or with what adornments of life such follies are commended, be it enough for us that they contradict the first principles of our HOLY FAITH; which teaches us that in the beginning God created the heavens and the earth; that He made man to be the image of His own eternity; that when man had fallen He again redeemed him to a new life of body and soul by the resurrection from the dead; that He is jealous of His own glory and hath taught us in His holy word that all things visible and invisible; the sun, the moon and the stars; and what is much more that the souls of men, and that angels and archangels, far from being emanations from GOD, have been created out of nothing by the energy of His will; that He is the High and Lofty One which dwelleth in the light that no man hath approached or can approach; that His adorable Son alone flows from Him by necessity of nature, and that the Holy Ghost alone proceedeth from the FATHER and the SON, so as to be in unity with them the One and Only GOD.

And as CHRIST, so those whom He hath sent in His name become, subordinately to Him, corner-stones in the Spiritual Edifice. They unite diverse men, from distant points, in one worship; gather them around one altar, and make them partakers of one oblation; even that which CHRIST appointed as the perpetual memorial of His Atoning Sacrifice. But the factious and heretical mar this unity; for they perpetually strive to make not one of two, but two of one. They sow dissensions among brethren, and distract and divide the Body of CHRIST. This corner-stone then admonishes the members of each particular Church to shun those who seek to make divisions among them, and to be subject to their bishop or pastor in all godly discipline as he is subject to CHRIST.

Finally as the end of faith is charity, so all the reflections suggested by this significant ceremony, conspire to lead us to the love of GOD and man in CHRIST JESUS by the energy of the HOLY SPIRIT. To this end hath CHRIST reconciled us to God that we might love him and be happy with him forever; to this end hath He brought us into His Church, where there is neither Jew, nor Greek, barbarian, Scythian, bond nor free, that we might be united as a brotherhood in the bonds of peace and love by the powerful operation of the Holy Ghost on our hearts. The Corner-Stone, therefore, reads us a lesson in Christian Philanthropy. It bids us forget the diversities which spring from the world, and remember our nearness in CHRIST. For as the walls come from different directions and yet meet in the corner-stone; so from what nations soever we may have come; from whatsoever stations or parties in the world; from whatsoever pursuits or conditions of life; yet in the Church we meet, in the Church we come together, in the Church we unite in the holy professions of peace aud love; being made fellow citizens with the saints and of the household of God, and built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief CORNER-STONE. Which unity may God preserve, and grant us so to be joined together in one spirit, and by one faith, that we may be made an holy temple acceptable unto Him through JESUS CHRIST our LORD. Amen.

TRINITY CHURCH.—On Sunday morning a collection will be made in Trinity Church, in aid of the "*New York Bible and Common Prayer Book Society.*"

When it is taken into consideration that ever since the existence of this Society, now 37 years, it has distributed with a liberal hand to the very extent of its means to *all* applicants needing its bounty, either Bibles, Testaments, or Prayer Books, as were most required—that it has been of essential help to missionaries and feeble parishes—to the army, navy, and merchant service—that at this particular time its opportunities to disseminate the word of God and its sublime Commentary, are very great and increasing, it is confideetly expected that the congregation and worshippers in Trinity Church, will on this occasion avail themselves of the privilege afforded them to open their hearts and hands in liberality, benevolence, and Christian feeling towards those less blessed with this world's goods, by affording increased ability to one of the most important institutions of the Church. The issues of Bibles, Testaments, and Prayer Books, have thus far this year been upwards of fourteen thousand. New editions must soon be published, and large funds are needed to meet the payments, and support the hitherto good character of the institution.

ECCLESIASTICAL INTELLIGENCE.—On Monday, Aug. 31st, the corner-stone of a Church edifice, which it is proposed to name, The Church of the Apostles, was laid in Clinton, Dutchess County, N. Y., by the Rev. R. Sherwood, D. D., Rector of St. James Church, Hyde Park, according to the Form set forth in this Diocese, by the Bishop thereof, to be used on such occasions. In this ceremony, which took place in the presence of a large and interested congregation, and with which was connected a pertinent and eloquent address by the Officiator, he was assisted by the Rev. A. D. Traver, Missionary for the Station, who followed with a short address in German, and closed with the appointed prayers and the benediction. Owing to the short notice no others of the neighboring Clergy were present. Immediately after the laying of the corner-stone—in which a Bible and Prayer Book, with some secular papers, the Churchman, and a document containing some particulars respecting the origin and circumstances of this undertaking, were deposited—the frame-work was raised with the assistance of the male members of the congregation present. It is now enclosed. From this statement, Churchmen in New York and elsewhere, who about a year ago, at the solicitation of the missionary, or of their own accord, contributed to the above object, will learn that thus far the work has prospered, and become the expression of the best thanks for their liberality which can be given. With God's blessing, it is hoped, that this effort will lead to the firm establishment of the Church in a neighborhood where, until within a few years, she may be said to have been altogether unknown.

T.

Clinton, Dutchess Co., N. Y., Sept. 14, 1846.

The subject of fresco painting, in connection with Church architecture is one on which we are by no means competent to form an opinion. We consider the question, however, as a fair one for the discussion of correspondents, to whom we are willing to leave it without being committed by any thing that is or may be said on either side. This remark is made on the supposition that the views of "J. C. H.," on our first page, will not escape animadversion from some quarter or other.

CLEMENT OF ROME, *or Scenes from the Christianity of the First Century. By Mrs. Joslin.*

There are few more cheering signs of the times than the many endeavors to bring vividly out particular epochs in the early history of the faith. We maintain that half the work of the Church is done when men begin to realize that Christianity is not exclusively a post reformation era—that there were good and pious Christians before the nineteenth century, and in other lands than England or the United States. We hail every effort to press these much neglected truths, and to bring them home to our worthy cotemporaries. In this little volume the authoress has succeeded in interweaving almost all that is known of the history of the Church in the period immediately subsequent to the Acts of the Apostles, and has presented it in a form which cannot fail to interest. Her book gives a true and lively picture of the way in which Christianity was viewed by its most enlightened opponents when it was just beginning to force itself upon their notice. We should have preferred that none of the characters should have been made to give their reminiscences of our Lord; but if such are allowable, there is a reverent tone in the pages of the present volume which contrasts most strikingly with the indecent familiarity of some modern publications. We earnestly hope that the authoress may be induced to give some further fruit of her deep study of the early fathers, to which Professor Lewis refers in his friendly introduction; for, judging from the present specimen, she will thereby contribute in no small degree to a knowledge and love of primitive holiness and truth.

R.

THE JERUSALEM DELIVERED OF TORQUATO TASSO. *Translated into English Spenserian verse, with a life of the Author, by* J. H. WIFFEN. *First American from the last English Edition. Illustrated with six fine steel engravings.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street. 1846.

Of the Jerusalem Delivered and its illustrious author it is needless to speak. Suffice it to call attention to the present edition, which is brought out in a style correspondent to the Divina Comedia of Dante, by the same publishers; the very favorable reception of which by the public has probably led to the present issue. Both works should be in the possession of all lovers of polite literature, and are incomparably more worthy of their attention and study than many modern competitors which have jostled them aside.

A UNIVERSAL AND CRITICAL DICTIONARY OF THE ENGLISH LANGUAGE: *to which are added Walker's Key to the pronunciation of Classical and Scripture proper names, much enlarged and improved; and a Pronouncing Vocabulary of modern Geographical names.* By JOSEPH E. WORCESTER.

This work is chiefly valuable for the attention which it bestows on the pronunciation of words. It contains the results of the labors of the best orthoepists, and is perhaps as near an approximation to a standard as can be expected. In this respect it has an advantage over many similar works, while it is at least equal to them in the correctness of its definitions and the fulness of its vocabulary. The value of the work is much enhanced by the addition of Walker's Key for the pronunciation of Classical and Scripture proper names.

The book may be had in this city of MARK H. NEWMAN, 199 Broadway.

On Sunday last was opened, for the first time, for the performance of divine service, the Church of St. John the Evangelist, a beautiful edifice recently erected in the parish of Stockport, Columbia County, in this diocese, and to be hereafter consecrated to the worship of Almighty God, according to the forms and usages of the Protestant Episcopal Church in the United States of America.

About eleven months ago, the corner-stone of this edifice was laid by the venerable individual—JOSEPH MARSHALL, ESQ.—at whose sole expense, it may almost be said, one of the most unique, church-like, buildings, in this country, has now been erected. It is an honor to the benevolence of this devoted Christian man, and he hath well done that which God hath doubtless put it into his heart, to undertake for the glory of His great name! No cost has been considered by him too great for this purpose. The church is complete in all its parts; seldom have we seen a structure more adapted to its hallowed purposes, and we fervently pray that he may live long to enjoy its blessings and see its utility among his people.

Our limits forbid our entering very fully into detail, but the following items, which we have been enabled to collect, will serve as an outline of the Church's construction, character, and general appearance. Its extreme length is 102 feet; the chancel is 11x16 ft. within; the nave 78x26 do: the tower 13x13, and 50 ft. high; height of nave 37 ft.; chancel window—a triple lancet, set with stained glass, and exhibiting the emblem of the Christian's faith. This, we understand, was presented to the Church by Charles Carville, Esq., of this city. There are eight single lancet windows in the nave, 12x2 ft. 9 in., corresponding with the chancel window. The height of the nave to the square, is 22 ft. outside. The style is early English; the whole of the interior is wainscotted and grained in oak. The open slips on either side of the aisle, are 10 ft. long, 3 ft. wide, and are all cushioned and supplied with kneeling stools. The altar is 5 ft. 4 in x 2 ft. 3 in., covered with an exceedingly rich crimson velvet pall, embroidered and inlaid with bullion, the gift of Miss Scott, whose devotion to the Church has been the happy medium of great good to the inhabitants around her dwelling. The chancel is ascended by 3 steps; the reading desk and pulpit, on either side of, *and without*, the chancel, are ascended by 5 steps. The organ, a most delightful instrument, consisting of 9 stops and a swell, built by Mr. Crab, of Flatbush, and presented to the Church by James Wild, Esq., of Columbiaville, is placed in the gallery, immediately over the west door.

Over the altar are tablets containing the Decalogue, the Creed, and the Lord's Prayer. Within the chancel are Sedilia, one on each side of the altar, and two others on the Epistle side, with faldstools before them; on the Gospel side there is a Credence Table. The Bible, Prayer-books, &c., are of the best editions, very elegantly bound, and splendidly lettered. The transepts contain the vestry on one side, and a room for a parish library on the other.

The architectural design and supervision of this edifice—which all who behold it at once pronounce not only creditable, but astonishingly perfect in its character and construction—were entrusted by Mr. Marshall to his nephew, Mr. Thomas Marshall, a gentleman whose churchmanship is of the highest order, and who hence has eschewed every thing that would not be in good keeping with the strictest rules of the style of building he adopted, and has carried out so remarkably well. The workmen employed by him were principally persons of the place, and seldom have we seen finer workmanship, better carving, and better graining, than this church furnishes throughout.

The Rev. H. Townsend, the Rector of the parish, preached on Sunday morning an interesting and appropriate sermon, from Psalm cxxii. 1. "I was glad when they said unto me we will go into the house of the Lord;" he was assisted in the prayers by the Rev. F. T. Tiffany, late of Cooperstown, who is now forming a new congregation at Claverack, in the immediate neighborhood of Hudson, where his ministrations are most acceptable to the people; and by the Rev. Moses Marcus, Rector of St. George the Martyr, who read the Ante-communion. In the afternoon, prayers were said by the Rector, and a sermon, suited to the occasion was preached by Mr. Marcus.

So completely filled were all the seats, that additional benches were necessarily brought into requisition, and occupied almost as soon as they were placed along the aisles. The performances of the Choir, throughout the day, who chanted the *Gloria in Excelsis*, Jackson's *Te-Deum*, the Canticles, etc, and sang the *Old Hundredth*, and one or two other tunes, were, we must say, of such a character, as is not often surpassed by amateur singers.

However, we will now only add that the people of this parish are, for the most part, persons in the employ of Mr. Marshall, the proprietor of extensive print works in Stockport, who have been brought up and nurtured in the Church of England; their delight and satisfaction, therefore, on the foregoing occasion, after the many years' privation they have experienced—no inconsiderable number having never entered any other place of worship since they have been in this country—can be better imagined than described; the whole scene was literally one of joyful congratulation; many a heart felt and acknowledged it good to be there, many the tears of gratitude that were shed, and many the benisons invoked upon the head of him who hath built this beautiful Christian temple, and many the prayers offered up that God would yet bless all the waste places of our country with the light of the everlasting Gospel by and through the instrumentality of his holy, universal, apostolic Church.—*National Press.*

ADDRESS AT THE CORNER STONE OF CHRIST CHURCH.

BY THE RECTOR.

The solemnity which occupies us at this moment, friends and brethren, is one of deep and sacred interest. Within the limits of this ancient parish, a third corner stone has just been laid, on which we propose to rear a Temple to the honor of God, and for the purposes of holy worship. No man, I ought perhaps to say, no Christian, can contemplate the beginning of such an enterprise without emotion; for it is, in the first place, a spiritual enterprise; having its origin in the spiritual wants of man; having for its object his spiritual advancement, having for its ultimate aim and issue his admission into the kingdom of Heaven, and the society of the just. With that stone, not one worldly or sordid idea is to be associated. Commerce has nothing to do with it, nor legislation, nor science, nor art, nor worldly pleasure, unless, indeed, in after times, they should come up hither, as children of the world, to receive the baptism of holiness. We set up this token, with no expectation of making the spot whereon we stand a scene of traffic, or secular activity, where men shall congregate to further their short-lived plans, or pursue those interests which perish in a day. We separate it forever from all such designs and all such purposes. We devote it to immortal concerns. We inscribe upon it, Eternity, and here, this day, beneath the open sky, we offer it up to the Triune God, Father, Son, and Holy Ghost, invoking His smile upon the commencement, the progress, and completion of our handiwork.

Another striking thought inseparably connected with the outset of such an enterprise, is this, that what we do is done, not for ourselves alone, but for future times, and for generations yet to appear. We plant upon this soil a waymark for the truth, just as the discoverer, upon some new found shore, plants the standard of possession. The resources of that virgin earth are to be developed and enjoyed when he is gone. Men unknown to him shall flock thither and fill that land.—Cities shall be built, the monuments of empire and of art shall arise; but he shall depart, as a stranger tarrying but a night, and leave upon that shore nothing but his foot-prints, his title, or his name. Even so we commence a work to-day, which in duration shall far outstrip the existence, and even the memory of us all. Strange would it be, indeed, if some who hear my voice should not be removed to the land of silence before these Temple walls attain their height; before the lofty vault is framed, and the architrave is laid. And let no man be disheartened at the thought. What if we build in the midst of uncertainties? What if we act and endeavor, upon the shelving borders of the grave? Our labor is not lost; our means, our energies are not misapplied. We build for that truth which is eternal, and if, with honest hearts, we lay but one stone upon another in the glorious structure, it is well done, and we may close our eyes in peace. Oh! there is a sublimity in that disinterestedness which should inspire us all to-day. We look out of, and beyond ourselves on this occasion. We remember only, that man, in every age, is our brother, blood-bought and immortal. Yes! there is sublimity in the reflection, that we are assembled at the fountain head of a stream which is to widen as time wears on, and flow down the hill sides, and fertilize the vales of common life. You, my friends, may not be allowed to drink long or deeply of the wholesome waters; but your children shall resort to them, and they shall be as fountains in the desert, for the stranger, the fatherless and the widow; and the rock which has now been smitten, thrice, in the name of God, shall gush out plentifully for the refreshment and healing of thousands yet to be. Truth shall flourish out of the earth, and shall dwell in the embrace of Mercy, to bless the children of men, so long as the moon endureth. This scene shall change. This neighborhood shall wear another aspect. The Temple which we raise shall gather the rust of antiquity, long after our days are past; but the faith we seek to enshrine here, the faith delivered to the saints, the truth as it is in Jesus Christ, it shall be ever fresh. It shall survive decay. It cannot grow old. It cannot perish.

I have remarked that this is the third corner-stone laid within the parish of Christ Church. The substantial edifice in which we now worship, was reared upon the second, and the date inscribed upon it carries us back but eighteen years. The first corner-stone, so far as we know, and the first church were placed upon this very spot; and it is an association to be cherished, and long remembered, that, for one hundred years, this has been consecrated ground. Yes, it is a holy and a reverend place, crowded full of memories, which link it to the Mother Country, and the Mother Church of England. Here, in 1750, stood the modest temple in which the Fathers worshipped, when there were but few of them, and they strangers in the land. Here, once, were the altars of our holy faith, and the ministers of apostolic commission, breaking the bread of life at their side, and offering the sacrifice of praise and prayer, with our solemn liturgy outspread. Here arose the responses of that little congregation. I seem to hear their supplications. I seem to hear their songs. The incense is still upon the air, the echo of their psalmody has not died away; and blessed be God, it is still to be wafted hence from other hearts, and prolonged by other voices. I know not how it may strike your minds, my friends, but to my own, it appears a sacred and most auspicious circumstance, that the spot selected for the new temple, is so richly hallowed by the old. That it has been visited by pious feet, and that already, and often, the scope of Christian doctrine and duty has been poured forth here into attentive ears, yielding a consolation and a blessing to hearts long since at rest.

I will detain you but a moment longer, although the suggestions of this place multiply and crowd upon the mind, and might occupy us for hours. It has one feature which, on no account, should be overlooked, however. A feature so obvious as to meet every eye, so tender as to touch every fibre of humanity, and which, above measure, heightens the charm and consecration of the site we have chosen. I might truly say, that it is "beautiful for situation," incomparably so. I might point you to the natural scenery which lies around it, so diversified and picturesque; this silent river, these smiling shores, the evidences of refinement which adorn the adjacent slope and upland, and in all respects it would be found a suitable and most desirable locality. But apart from these considerations, there is another, a more attractive, a holier one. This enclosure long has been, and still is, a burial place for the dead. The sideling and moss covered tablets which are here, these ancient heaps, tell us that the patriarchs are slumbering beneath; the good old men of old, the pioneers and founders of the Church. There' beneath the turf, a former Rector* of this parish rests from his labors; a man of blessed memory, who lived and died beloved, and the graces of whose character still furnish a better monument far, than that discolored marble. Yonder tomb reminds us of another faithful servant,† whose wide circuit of ministerial care, embraced this parish in its infancy. Like a shepherd on the mountains, he came, at intervals, to watch and tend the scattered flock. His zeal contributed largely to the erection of the first church, and when his course was finished, he went hence in the faith of the Catholic Church, in the comfort of a reasonable, religious, and holy hope. Many worthies of the olden time repose here, and, with them, lie the young, the middle aged, the old, in their almost undistinguished beds. We seek not to disclose their merits or their names. We cannot but regard it, however, a privilege, not often enjoyed, that we are to plant the foundations of our Church in such dust; that we are to lay them deep and broad amid the graves of godly men; that they are to touch the bones of the prophets. It is not altogether a superstitious thought, that there will be a living power in such contact, and that, from the very bosom of decay, holier aspirations and purer influences will arise, and dwell within the building of God.

For one, then, I rejoice, and deem it a matter of devout thanksgiving, that this enclosure, which we would make the resort of the living, is, at the same time a home of the dead. They may speak to us; we may hold communion with them. Church and Churchyard shall preach, equally, to the assembled throngs, answering each to the other, "the time is short."

Having then, dear brethren, these advantages of position, these precious associations to animate, let us prosecute the work this day begun, with all the strength and energy which God shall give us. The zeal and liberality manifested, hitherto, furnish a warrant for the coming time. Go forward cheerfully, hopefully, till the sound of the axe and the hammer shall cease; till the work is done and a Temple is fitly framed together, worthy to be the habitation of God, the seat of His covenant, the shrine where your souls, and those of your children, and your children's children shall prepare for glory and honor and immortality in the world above.

Norwich, Aug. 31, 1846.

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[*] Rev. John Tyler, who was ordained in London in June, 1768, and died the 20th day of January, 1823, in the 81st year of his age, nearly the whole term of his ministerial life having been devoted to the parish of Christ Church.

[†] Rev. Mr. Punderson, whose early connection with the parish is here recalled by the grave of his wife.

From the Protestant Churchman.

MR. EDITOR,—As the Rev. Mr. Johnson has thought proper to publish in The Churchman a letter which he addressed to me, bearing on a passage contained in my first letter to Bishop Chase, I feel it incumbent on me to publish my reply. And as my correspondence with the Bishop was first brought to light in your paper, it seems proper for me to select the same vehicle of communication now. I must therefore beg the favor of you to insert the following. I have not time to prepare a copy of my reply to Mr. Johnson's letter for The Churchman. The Editor will probably do me the kindness to copy it.

"SEMINARY, CHELSEA SQUARE, Aug. 19, 1846.

"REV. SIR,—I received your note of yesterday in the afternoon. Before I take notice of the points in it to which I desire to call your attention, I beg you to consider that I am not responsible for the *publication* of the paragraph you quote. The history of it is this:

"Bishop Chase had occasion to write to me under date of Feb. 16, when he requested me to 'tell him the news.' In complying, I communicated in a friendly way such items as occurred to me at the time, stating also *my own opinion, nothing more.* That I had a right to express a *private opinion* either in conversation or letter of a published discourse, will hardly be questioned; and if you or any other gentleman had thought proper to do the same in reference to any *publication* of mine, I should not feel that I had a right to complain. Whether the opinion itself be right or wrong is quite another matter. This privately expressed opinion Bishop Chase has thought proper to publish, and in doing so, to make known how I regard a portion of your printed sermon. On this point there may be good reason to blame him, but I am not censurable.

"With regard to your note itself, you must allow me to correct some mistakes. I deny that the 'controversy' between the Bishop and myself has been an 'angry' one, as you call it, and appeal to the decision of any candid man who will dispassionately read it.—Again, I deny that I 'engaged in a controversy on a question of veracity,' as you say. As I have publicly stated, the Bishop '*misapprehended my clearly expressed meaning*,' and I vindicated the faculty and myself from his charges. The question is, whose *construction of my language* is the true one, his or mine; not whose '*veracity*' is questionable. These mistakes you will probably consider of less importance than I do; I pass on therefore to two others.

"You say, that you 'know of no ecclesiastical circumstances which should hinder an investigation into the heresy which I allege is contained in your sermon,' and 'wish I *would present a request to the Standing Committee to have the matter investigated*.' Here are two *fundamental* mistakes, one *implied*, the other expressly *asserted*. I never said a syllable about 'investigating alleged heresy.' You take it for granted, that being 'subjected to discipline,' implies here ecclesiastical trial: whereas the expression is a wide one covering all grades of discipline, from the mere *private admonition* of the Bishop, to a *public trial, followed by admonition, suspension, or degradation*. From the expression employed, you cannot possibly tell what grade I meant. There is such a thing as a Bishop's godly admonition, which at our ordination, we promised to 'follow;' and *admonition* is discipline. Your 'hope,' therefore, that I 'will prosecute the business of an investigation,' is wholly irrelevant, for the opinion I expressed requires no such result. I beg you to bear in mind too, that the phrase 'different ecclesiastical circumstances, comprehends much more than the bare fact of the suspension of the Bishop.

"The other mistake is your *assertion*, that I 'allege heresy to be contained in your sermon.' I have made no such allegation. The paragraph which forms the subject of your strictures, does not contain one word to this effect, nor have I ever written or said anything of the sort. My words are the only exponent of my meaning, and I have expressed *no opinion whatever respecting any doctrinal position in your discourse.*

"So much for the mistakes in your note. I must now request your attention to what I have said, and to the reasons for it. I have said, that you, (or, which I regard as equivalent, have implied,) that you 'accuse the articles and homilies of heresy.' That is still my opinion, and it is founded on the following passage from your sermon: 'Distinguished clergymen and bishops' (of the Church of England,) 'on their return' (from the continent) 'brought with them,' &c. &c., to 'church union.' (Sermon, pp. 17. 18.) As the doctrine of the Anglican Church is identical with that of the Protestant Episcopal Church in the United States, I consider this passage as fully sustaining my implied statement. I am aware that you say, 'they *attempted*,' &c. But from the language that follows, it is evident that you must refer to the articles and homilies which '*since that time*' have been influential 'in the Anglican Church.' You accuse then the articles and homilies of heresy, and I fully agree with you, that 'it is quite time that it should be known what is heresy and what is not,' in order that candidates for the ministry in our Church may know what portions of the articles and homilies they ought to reject as heretical, and what they may safely embrace as orthodox. I expressed the opinion that no person who so receives them could be ordained in our Church: which I still *hope* is true. To which I must add, without any unkind feeling, that to me it is 'melancholy' to see a clergyman of your age and standing publicly representing the articles and homilies of the Church to which he belongs as infected with heresies. Neither do I believe that such a sermon as yours on 'Church Union,' would have been preached and published in Bishop Hobart's time, without subjecting the author to episcopal admonition.

"I regret that I could not meet all the points requiring attention in your note without explaining an 'opinion' previously 'called forth.' Having endeavored to make clear what you have evidently misapprehended, I conclude by expressing my regret that anything should have occurred which might tend to abate the friendliness which for many years has characterized our acquaintance. As I am not conscious of being governed by any other than Christian feeling and motives in this whole matter, I subscribe myself, very truly, your friend and brother, SAM'L. H. TURNER."

"Rev. Evan M Johnson."

This letter I prepared in haste, as I was obliged to leave the city without delay, and had no expectation of its being made public. Mr. Johnson's note might supply other topics of remark, and in part not quite so favorable to the charitable tendency of the discourse, as the contrast which he draws between himself and me would seem to assume. But waiving this, I must be allowed to say, that the "question" is not one of "historical fact." It is a question of *the interpretation of authorized religious documents which have been before the Church for nearly three centuries.* Neither is it a question on the point whether "the door opened for various interpretations of these Articles and Homilies has proved a great evil;" but simply this—do the Articles and Homilies contain Heresies? From this point there must be no swerving. I understand the sermon on Church Union to affirm this; and however much I may lament the fact, I would give full credit to the honesty which prompted the avowal. The author is too openhearted and honorable a man to screen his sentiments under the hypocritical pretence of receiving the articles in a "*non-natural sense.*"

Mr. Johnson's allusion to "our General Theological Seminary," leads me to express the hope, that this institution is not to be held responsible for all the strange shapes of sentiment or usage which have either grown up among us or been imported of late years. This indeed would be a hard measnre and flagrant injustice. The true character and influence of the Seminary may be best learned by ascertaining the ministerial labors of a large proportion of our most efficient clergy of all orders, who for more than 20 years have been instructed within its walls.

As I hope, Mr. Editor, not to be again obliged to trouble you about my letters to Bishop Chase, common justice to myself induces me to take this opportunity of stating the occasion of my first letter, and of accounting for some of its bagatelles. Last winter I sent the bishop a copy of my matriculation Address. On receiving it he wrote me a kind and affectionate acknowledgment, and, as was natural, made some remarks on the state of the Church both here and in England. He also requested me to attend to one or two small commissions, and in conclusion begged me to "write to him and *to tell him the news.*" I did so, and filled my sheet with what I thought might amuse, without considering whether I ought to occupy a bishop's time with such trifles or not. I only wrote "right on," as matters came into my mind. The bishop had mentioned Newman's interview with Wiseman. This led me to mention my essay on John vi., and to refer to the pages which point out Wiseman's most unscholarlike blunders. Your readers will see that the personalities and even the trifles of my letter arose naturally out of the circumstances. What motives could have induced the bishop to publish it, it is not for me to determine. I might well adopt his own question, *cui bono?* He has chosen to *insinuate* a very unworthy one on my part, from the influence of which I should feel it a degradation to vindidate myself. Into his motives, however, I make no inquiry. But I repeat what I before said, that except the extract which appeared in your former paper, my letter has nothing to do with the subject of his circular to the Bishops. SAML. H. TURNER.

From the National Press.

Mr. Editor,—The fact of there being now in session a convention for revising the Constitution of our State, naturally leads those citizens who take an interest in it, to reflect on such matters as they may think proper for the consideration of that body. I will take the liberty, if you please, respectfully to lay before my fellow citizens, through your columns, a few thoughts that have occupied my mind.

The necessity of incorporating religious and moral culture with the education of the young, is admitted, I believe, by the virtuous part of the community generally. In the practical application of the principle, however, a difficulty meets us which seems to be thought by many insuperable. It is the bugbear of *sectarianism*, as that word seems to be generally understood. It admits of two meanings, according to its application; first, to bodies or systems held to be wrong, and *cut off* from that which only is right; and, secondly, to the bodies or systems into which the community is *cut up*, without regard to their respective merits, and often in entire indifference to all of them, or holding all to be equally good or equally bad. It is in this second meaning that sectarianism is generally understood in connection with the present subject. It is said that we must have nothing sectarian in our schools, if they are to derive any part of their support from the State. Christianity itself is considered by many, according to the rigid *non-religious-establishment* construction of our civil Constitution and laws, as a sect to be excluded from all State-schools, that is, schools deriving any support from the State. The result of the whole is, in many places, the exclusion from such schools, on principle, of any recognition of the Christian religion, even by a prayer, a hymn, or the reading of a chapter from the Bible.*

In fact, however, the principle of excluding sectarianism from our schools, is utterly impracticable. The thing is impossible. Moral instruction, all grant, must be given; and all but a debased few—too few and too debased to deserve regard—will also grant that the children must be taught, or at least be allowed to learn, that there is a God, and that it is man's duty to please Him. But here you intrench at once upon the principle. A large portion of the community maintain that neither morals, nor the above named meagre modicum of religion, can possibly be taught to any effect, otherwise than through the system laid down in the Scriptures; nor without connecting it with a sense of conscientious obligation to adhere and conform to some fuller and more definite religious profession. True: those united in this general view are divided into many sects on the subject of its proper practical application. But it must be remembered that *they*, too, are a sect—and often a very turbulent and bitter one—who oppose this general view. To adopt the principle that morals may be learned, and something called natural or general religion—*religion in the abstract*, if you please—imbibed, to any virtuous purpose, in entire exclusion of what is usually termed sectarianism, is itself decidedly and strongly sectarian. Free Thinkers are a bold and daring sect; and the whole of our popular system of education is playing into their hands. The education funds of this State are appropriated to the service of this sect, by annual thousands and tens of thousands. Libertines, anarchists, radicals, and infidels, of all classes, rejoice at this. It is the very thing they want. And even good men and professing Christians are so blinded as to be willing to lend their influence in behalf of what is called non-sectarian education. They thus aid in building up a sect of which the tendency is, to banish Christianity, and with it religion and virtue, law and order, from our land.

Let it be particularly borne in mind, that the instant a child begins to *read*, some principles or other, bearing on religion and morals, must be presented to his notice, and gain a lodgment in his mind. These principles must be in accordance either with that sectarian system which maintains that religion and morals may be independent of the Bible, or with some one that maintains that there can be no available religion or morals good for the individual, for society, and for the State, in severance from the Bible.

I respectfully and earnestly request all virtuous and intelligent citizens to reflect seriously on this subject. I see not how they can avoid the conclusion that education, considered as moral culture, cannot be rightly and efficiently conducted otherwise than on some principle which must—in the sense in which the term is generally taken—be regarded as sectarian. Let them make impartial inquiry—each within the sphere most easily embraced by his own observation—into the truth of the proposition which I venture to affirm, that the best and most useful members of society, the truest and most faithful citizens, the wisest and justest legislators and magistrates, and the bravest soldiers, (I refer to virtuously regulated bravery, that is most efficient for the country's honor and welfare, and not savage and unprincipled bloodthirstiness,) are generally found among sectarians, in the sense in which the term is applied to respectable, conscientious, and consistent adherents to the different Christian denominations around us. Our Republic will one day—it will be well if not too late for the preservation of its liberties—find out that any religion, not embracing principles and acts in themselves criminal and immoral, is better than no religion. Let a man feel that some definite system of spiritual creed and duty has a hold upon him for promoting in his own character and conduct, its claims upon the respect and confidence of the virtuous portion of the community, and he is a much safer man to hold his country's trusts, than he who scoffs at, or is indifferent to, all religion, and would conduct the affairs of State in entire independence of it. Sound policy, if no other motive, requires that the civil authority encourage, by all proper means, the establishment and security of religious communions among our citizens, and the bringing up of their children with a sense of definite religious responsibility.

If it is asked whether I would have the State support sectarianism by its funds, I answer no: I wish no established religion or set of religions. And therefore it is that I would have the present system of State education cut up by the roots; *because it is sectarian*—because it largely appropriates public money to the sect which professes to give moral training and religious notions independently of the Bible.

I would respectfully suggest that the subject of educational corporations of all grades, from Universities and Colleges down to the Common Schools, be placed upon somewhat the same footing with that of religious corporations. Let citizens, under such general regulations and restrictions as to the Legislature may seem salutary and proper, who choose to undertake the necessary expense and responsibility, be allowed to establish them with full corporate powers, and with such tests and qualifications for teachers and pupils as they may think proper. If they choose to undertake the full expense of the respective schools, they need be under no other State supervision than is proper as a security for the due administration of all trusts, or is required by public safety and civil allegiance.

I would, however, also have arrangements made for allowing such institutions a claim on aid from the State in the great work of public education, under proper conditions, but never with any interference with religious and moral instruction, except, as before, what is necessary for public safety and civil allegiance.

Without presuming to suggest anything in detail, I would respectfully propose the following as principles that might lie at the foundation of specific provisions for all Colleges, Academies, and other schools, in order to their being aided from the public funds:—

1. That they procure, entirely, or in a certain proportion, at their own cost, suitable grounds and buildings for the proper accommodation of at least — scholars; and in the case of Colleges, have also a certain amount of endowment duly secured and available for income. This will be a security against too great a multiplication of such claims upon the State, and also a guarantee of perpetuity and efficiency. For the same ends there might be some control exercised over the *location* of the seminaries.

2. That the purely literary and scientific studies be such as are approved by fit persons appointed for that purpose by the civil authority, or by the community at large.

3. That visiters be appointed whose right and duty it shall be to adopt suitable measures for seeing that the literary and scientific studies are properly superintended, and properly prosecuted, and that the pupils give satisfactory evidence of advancement therein..

4. These and other matters, if there be any, in which the State and the community are directly concerned, being duly regulated and secured, as the condition of drawing aid from the public funds, the religious and moral training to be left entirely to the immediate authorities of the several schools.

It will be perceived that citizens who prefer schools, etc., on the present system, that is, without any specific religious character, would have equal privileges with others.

If, Mr. Editor, what I have now ventured to suggest has the effect of engaging the thoughts of wiser and more experienced men, I shall hope to have done some service to the REPUBLIC.

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[*] On this particular point a difficulty has arisen in quite another quarter. On the admitted fact, that all translations of the Bible are but species of commentaries on the original or genuine Scriptures, the objection has been founded, that the generally received English version is an unsound commentary; and being authoritatively disapproved by a very large and respectable denomination, the compelling of the children of that denomination to hear the Scriptures through the medium of that version, is to compel them to listen to sectarian teaching.

From the St. Louis New Era.

Resolutions adopted by the Vestry of St. Paul's Church in relation to the death of their late Rector, the Rev. Peter Richmond Minard,

At a meeting of the Vestry of SAINT PAUL'S CHURCH, ST. LOUIS, held on Thursday evening, the 27th August, the following resolutions were passed:

Forasmuch as it hath pleased ALMIGHTY GOD in His wise providence to take out of the world the soul of our deceased Pastor, the Rev. PETER RICHMOND MINARD, therefore, Resolved, That we humbly bow beneath the hand of chastisement. "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

2. Resolved, that by his diligent labors in this parish, his fidelity in every good work, his self sacrifice in behalf of the Church he so earnestly loved, his sympathy for the poor and the afflicted, as well as by his consistent godly living,—his memory is worthy of being faithfully cherished by all who have been instructed by his precepts, cheered by his counsel, and blessed by his example.

3. Resolved, that we deeply sympathise with the congregation in this their bereavement, and especially with his family, and humbly pray that the loss which they have sustained may be compensated to them by Him who has called them to this sorrow.

4. Resolved, that in testimony of our respect for the memory of the deceased, the chancel of St. Paul's Church be dressed in mourning, and that the Wardens and Vestry wear the usual badge of mourning for thirty days.

5. Resolved, that the hearty thanks of this Vestry be and are hereby tendered to Mr. Falls, of Baltimore, and Dr. Kennedy, of Uniontown, Pa., the proprietor and agent of the stage line between Baltimore and Pittsburgh, for their kindness in facilitating the return of the deceased (who had visited the East for the benefit of his health,) by affording him and his family a safe and easy conveyance to Pittsburgh; and also to the officers of the boats which brought him to this city.

6. Resolved, that a copy of these resolutions be presented to Mrs. MINARD, and also that they be published in one of the city papers, and copies transmitted to the periodicals of the Church, with the request that they be published.

S. F. CONINGHAM, Jr. Warden.

R. E. AULD, Secretary.

Domestic Intelligence.

MASSACHUSETTS.—*Ordination.*—Tuesday the 8th inst. Mr. G. W. Porter was ordained Deacon in Trinity Church, Boston. Morning Prayer by the Rev. Mr. Lee, of Springfield, the sermon by the Rev. Mr. Greenleaf, of St. John's, Charleston, on Rev. xi. 15. The candidate was presented by the Rev. Dr. Eaton, who assisted the Bishop in administering the Communion.

RHODE ISLAND.—*Confirmation.*—Aug. 26th, at Ascension Church, Wakefield, three were confirmed. The Rev. J. H. Carpenter, rector, read the Confirmation preface, and the Bishop preached and made an address.

Ordination.—Aug. 30th, 12th Sunday after Trinity, in Zion Church, Newport, Mr. Thomas Seaver, formerly a Baptist preacher, was ordained Deacon. Morning Prayer by the Rev. S. Atkinson, of Maryland, candidate presented by the Rev. B. Watson, and the sermon by the Bishop. Present, the Rev. Messrs. Hall, of Rhode Island, Hutchinson, of Missouri, Randolph of Massachusetts, and Slaughter, of Virginia.

Consecration.—Friday, Sept. 4th, St. Andrew's Church, Providence, was consecrated by the Bishop of the Diocese. The sentence of consecration was read by the missionary the Rev. Mr. Horton. Morning Prayer through the Psalter by the Rev. Mr. Eames of St. Stephen's Church, the first lesson by the Rev. D. Henshaw, the second by the Rev. G. W. Hathaway, of St. Mark's, Warren, the prayers and litany by the Rev. J. W. Cooke, of St. Michael's, Bristol, the sermon by the Rev. Dr. Crocker, of St. John's Church. The Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Mr. Bronson, of Ohio, as Epistoller, and the Rev. G. Taft, of Pawtucket as Gospeller. Besides those mentioned above there were present the Rev. Messrs. McCoy, Randall, and Randolph of Massachusetts, Mulchahey, and Talbot of Rhode Island, Child, and Ward, of Virginia, and Meunscher of Ohio. St. Andrew's is "in a plain Gothic style of architecture," and contains free sittings for 300. The windows are "lancets of enamelled glass with stained borders." "The reading desk and pulpit are without, and upon opposite sides of the chancel." Its cost was $1,800. It will be supported by weekly offerings.

Sept. 1. St. Paul's, Holland Patent. Morning Prayer by the Rev. A. P. Smith, Lessons by the Rev. Mr. Wardwell, Sermon by the Bishop. The Rector, Rev. Mr. Perry, Rev. Mr. Davis of Rome and Dr. Rudd, were present. Sept. 2d, St. Stephen's, New Hartford. Morning Prayer by the Rev. Dr. Proal, Lessons by the Rev. Mr. Davis, Confirmation Preface by the Rector the Rev. Mr. Battin, Sermon by the Bishop, who also confirmed *three*, celebrated the Eucharist, and admitted to Deacons' Orders Mr. W. H. Paddock, presented by Mr. Battin. Present, Rev. Messrs. Burgess, Matson, Smith, Wardwell, Whitcher, and Dr. Rudd. St. Paul's Paris Hill. Evening Prayer the Rev. Mr. Wardwell, Lessons by the Rev. Mr. Paddock, Sermon by the Bishop, and Confirmation Preface by Rev. Mr. Matson. *Six* were confirmed.

LOUISIANA.—The Journal of the 8th Convention of this Diocese, held in Baton Rouge, April 22d—24th, has also been issued. 10 of the clergy and 18 lay-delegates were in attendance. Bishop Polk has consecrated 1 church, and confirmed 184 persons. Baptisms, adults, 70, infants, 240; communicants (new 111) 575. There are 3 candidates for orders. Standing Committee, Rev. Drs. Hawks and Lacey, Rev. Mr. Goodrich, and Messrs. Butler, Duncan, and Nicholson. Delegates to the General Convention: Clerical: Dr. Hawks, D. S. Lewis, E. Guion, and N. O. Preston. Lay: Hon. Thos. Butler, L. C. Duncan, J. L. Lobdell, and Dr. Ira Smith.

SOUTH CAROLINA.—Aug. 16th 10th Sunday after Trinity, James Maxwell Pringle was admitted to Deacon's Orders in St. Phillips Church, Charleston.

MISSOURI.—Bishop Hawkes visited Hannibal and Palmyra, Aug. 15 and 16, preaching and confirming *two* persons.

MISSIONARY MATTERS.—Receipts from June 15th to August 15th, by the Domestic Committee $2,026, Foreign July 15th to August 15th, $3,468. The Domestic Treasury is overdrawn $2,000 and the funds of the Foreign Department are exhausted.

NEW JERSEY.—Bishop Doane will begin his Autumnal Visitation at St. James's, Piscatawa, Oct. 5.

PENNSYLVANIA. *Clerical Change.*—Rev. B. W. Morris to St. Matthew's Church, Sunbury, Northumberland Co.

TENNESSEE.—*Columbia Female Institute.*—The Summer Examination was held June 29th and 30th and July 1st. The graduates are 21 in number. The examinations were sustained well.

ALABAMA.—The Rev. F. P. Lee of Camden, S. C., has been chosen Rector of Christ Church, Mobile.

Clerical Changes.

The Rev. Joshua D. Beny, to the Rectorship of St. Paul's, Bantam Falls.

The Rev. Levi W. Norton, to Trinity Church, Watertown, Jefferson county.

The Rev. Henry E. Montgomery, to All Saints' Parish, Moyamensing. Address to the Philadelphia post-office.

To Correspondents.

"A Layman of St. Peter's," &c. &c. is received. Received also, "G. A. S." "Vigii," "A Countryman," "W." "E." "Old Friend," "Chrysolite," "Occidentalis," and "A Country Subscriber."

Obituary.

However mournful may be the task of recording the death of one who has been to us instructor, friend, and more than brother, there is yet a mournful sweetness and a melancholy pleasure to be found in bearing heartfelt testimony to the virtues, the kind and affable deportment, the fidelity and sincerity, the gentle unassuming goodness, the calm and unobtrusive, yet deep and pure Christianity, so visible throughout the life of one who has been by these traits, so centered in our affections; yet whom, it has pleased an inscrutable Providence in the exercise of his own Almighty and infinite wisdom, to remove from our midst in his yet early age! These qualities ever so endearing the possessor to his fellow men—these virtues so calculated in their constant yet unostentatious exercise to place Christianity before man in its true simplicity—its most beautiful aspect, to show him the transcendent loveliness of religion pure and undefiled, shone pre-eminently bright in him, for whom a devoted congregation and a fond family now mourn, the Rev. Peter Richmond Minard, late Rector of St. Paul's Church, St. Louis! who died on Thursday, August 27th, 1846, in the 39th year of his age. Talented as a Divine, beloved as a Pastor, as a husband fond, as a friend devoted;—whose godly and irreproachable life as a minister and follower of Christ wrung the tribute of respect and admiration from even infidel lips! For many years has he been the friend from whose words the writer has drawn sweet counsel, taken strong encouragement—the Pastor to whose ministrations he has listened with pleasure increasing even to the last.

Ever foremost and self-sacrificing in the good work in which he was embarked, and to which he was so earnestly devoted, he left friends and home years ago for the then far West, and came to St. Louis in 1834, as a Missionary; and after the building of Christ's Church was for some years the Rector, and an efficient laborer in its progress and prosperity;—subsequently becoming the first Rector of St. Paul's, where he continued diligent and faithful in the performance of every duty, instructing by his precepts, cheering by his counsel, blessing and encouraging by his example. Until that God whom he delighted to honor and to worship, and for whose glory he had labored, said unto him, "Well done thou good and faithful servant" enter "thou into the joy of thy Lord!" May He who bade him "Come up higher" shape it for our good! He has passed from us away—no more shall his lips pour forth for us the rich fulness of an unsullied soul, the treasures of a well stored and godly mind—he whose voice we have heard breathing consolation and gentle soothings into the mourner's ear, or waking into tears the listener's sympathy, himself now lies in the damp, cold earth below!

Pale consumption upon his vitals fed, and drank the stream of life, slowly but surely even to its fountain head. While yet he ministered to the sick, and stood by the couch of death watching the flickering, fading flame of life go out—the same insidious hand was busy on his own breast within—and now alas!

——"Behold the bed of death!
This pale and lowly clay!
Heard ye the sob of parting breath?
Marked ye the eyes last ray?
No! life so sweetly ceased to be,
It lapsed in immortality.

"Eternity and time,
Meet for a moment here,
From earth to Heaven a scale sublime,
Resting on either sphere.
Whose steps a saintly figure trod
By death led home to God."

And while fresh and pure as the deep, full, living sympathies of his own heart towards the sick and afflicted, generous and free as the tried charities of his own bosom to poor and suffering humanity, we keep his memory in the green places of our hearts,—may we also remember in the words of a gifted poet—a victim of the same fell disease in an early prime—

"Our hearts like muffled drums are beating
Funeral marches to the grave!"

Giving constant heed to his own oft-repeated admonition—"Be ye also ready!" A.

Calendar.

SEPTEMBER.

19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Notices.

Notice is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Tuesday, September 29th, in the Sunday school-room of St. John's Chapel, at 5 o'clock, P. M.

JOSEPH HUNTER, Secretary.

NOTICE is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in the DIOCESE OF NEW YORK will assemble in ST. JOHN'S CHAPEL in the CITY OF NEW YORK, on WEDNESDAY, the THIRTIETH DAY OF SEPTEMBER, at TEN O'CLOCK, in the Morning.

BENJAMIN I. HAIGHT, Sec'y.

New York, September 4th, 1846.

☞ In accordance with Section 5 of Canon II., the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, Jr., Agent.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG,

Rector of the Church of the Crucifixion.

July 4th, 1846.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 8th Sept., the Treasurer has received the following contributions:

Collection in Trinity ch, New Rochelle, by the rector, the Rev Dr Coit, in answer to the appeal of the Treasurer, $100; Parish of Millwood, Clark co, Va, for the Jews, less discount, 1—26 50; Christ ch, Stratford, Ct, 12. Total, $138 50.

THOMAS N. STANFORD, Treasurer,
New York, September 15, 1846. 139 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St John's ch, Cold Spring, Rev Isaac Sherwood, $1; John H Ruckle, annual, 2; and donation, 1—3; St James's ch, Derby, Ct, Rev W B Ashley, rector, 7 40; a communicant of St James's ch, Derby, Ct, 10. Total amount, 21 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 15, 1846

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, rector, $1; Wm Paret, annual subscription 1; John H Ruckle, donation, 1; St James's ch, Derby, Ct, Rev Wm Bliss Ashley, rector, 7 40; a communicant of St James's ch, Derby, to constitute the Rev G S Gordon a life member, 10. Total amount, 20 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 15, 1846.

Advertisements.

IMPORTANT WORKS IN PRESS, AND WILL BE published immediately by
STANFORD & SWORDS, 139 Broadway.

No. 1.

Bishop Brownwell's Commentary on the Book of Common Prayer. A new and *cheap* Edition of this valuable work, (of which S. & S. have become the purchasers,) in royal octavo.

2.

Recantation, or the Confessions of a convert to Romanism, edited by the Rev. W. I. Kip, Rector of St. Paul's Church, Albany.

3.

Puritanism not genuine Protestantism, a Review of "Hall's Puritans and their Principles," by the Rev. A. B. Chapin, author of "The Primitive Church," &c. &c.

4.

Selectæ e Patribus seu Theologia summa Clericus haud in utile in usum juventatis academicæ auctore, H. M. Mason, D. D., *nearly ready.*

5.

Remains of the late Rev. Wm. Jackson, Rector of St. Paul's Church, Louisville, and formerly of St. Stephen's, New York.

6.

Reasons for refusing to Consecrate a Church having an ALTAR instead of a Communion Table; or the doctrine of Scripture and of the Protestant Episcopal Church as to "a Sacrifice in the Lord's Supper and a Priesthood in the Christian ministry," by Bishop McIlvaine.

7.

Also, will be ready in a few days, The Churchman's Reasons for his Faith and Practice, with an Appendix on the doctrine of Developement. By the Rev. N. S. Richardson, Rector of Christ Church, Derby Conn.

Church Publishing and Bookselling Establishment.

Having purchased the stereotype plates, copy-rights, and stock of the following valuable works, recently pnblished by JAMES A. SPARKS, the undersigned can now supply all orders for the same, on liberal erms.

PLAIN SERMONS, 2 vols. 12mo., containing 72 Practical Sermons on various topios. Price $1 50.

CANONS OF THE CHURCH: The definitions of Faith, and Canons of discipline of the six Œcumenical Councils, with the remaining Canons of the code of the Universal Church. To which are added the Constitutions and Canons Ecclesiastical of the Church of England, and the Church in the United States. Price $1 25.

POINTED PSALTER. The Psalter or Psalms of David pointed for chanting, together with the Canticles of the Church, from the Morning and Evening Services.

☞ H. M. O. & Co. have now at press a new edition of the above, which will be ready in a week. Price reduced to 50 cents.

GREGORIAN CHANTS. Price 50 cents.

HAY ON BAPTISM. A Treatise on Baptism, by the Rev. Alexander Hay. Price 25 cts,

Recently from the Press,

Bishop Horne's Complete Works, 2 vols. 8vo., muslin, $5,00.
Bishop Horne's Discourses, &c. &c. 8vo., $2 50
Bishop Horne's Commentary on the Psalms, 8vo., $2 25.
Bishop White's Opinions on Theological Points, 18mo. 50 cents
Household Liturgy, by Prof. Henry, 16mo. 37 1-2 cts.
Doctrine of the Cross, 16mo. 50 cts.
Devotions for the Young, square, 16mo. 25, 37 1-2, and 50 cents.
Young Churchman Catechised, 18mo., 25 cts.
Sacra Privata, by Bishop Wilson, 18mo., 31 cts.
Self-Examination, 6 1-4 cts.
Wild Rose, 32mo., gilt, 37 1-2 cts.
Walton's Lives, 12mo., bound, 50 cts.
Form of Self Examination Confession and Prayer, 2d edition, price 6 1-4 cts.

In a few days.

Christian Shepherd Guiding the Lambs of his Flock.
Vestry-Room Desk and Pew Calendar for 1847.
Altar Tablets.

HENRY M. ONDERDONK & CO.,
September 5. 25 John street.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXV.

FEAST OF ST. MATTHEW THE APOSTLE, SEPTEMBER 21st.—"How hardly shall they that have riches enter into the kingdom of God!" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Wo unto you that are rich! for ye have received your consolation." "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil." "The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth. So also shall the rich man fade away in his ways." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

The reader knows these to be the words of God's Holy Book. They, of course, express principles and precepts of binding obligation upon us. We may pass what judgment upon them we please: still they are of God; and we must expect to be judged at the last day by their true import.

All the doctrines and precepts of Scripture are dictated by infinite wisdom and goodness, and are the requisitions of supreme and omnipotent authority. It is therefore our bounden duty to embrace those doctrines, and obey those precepts; and this must be also the first and fondest wish of every heart desirous of promoting the glory of God, the general good of man, and the highest individual happiness and welfare.

Therefore rightly to understand the revealed word of God, whether in things to be believed or things to be done, should be every one's supreme desire, and the subject of his constant prayers and efforts. When difficulties are encountered on doctrinal points, we should remember that it is every way reasonable to expect to find in a divine revelation matters beyond the reach of human discovery, explanation, or comprehension. Indeed a system not containing such things would be exposed to very just suspicion of the soundness of any claim it may put forth to being a special and supernatural revelation from God. Hence the obvious fact that any great degree of sensitiveness on the subject of miracles and mystery, is usually attended with proportioned hesitancy on the Catholic doctrine of the inspiration of Holy Scripture.

The preceptive parts of revelation also have to encounter serious difficulties with the natural heart. In nothing is this more evident than in the very common objection that they are above human capability. This, as a fact, is true, and as an objection, is insurmountable by the natural man. To the regenerate man, however, the fact is placed in a connection which opens to him a remedy sufficient for ultimate and entire escape from all the threatened evils. In judging therefore of the practicability of the divine requirements, we must take them in connection with that scheme of grace and mercy in Jesus Christ, which provides in Him a Mediator between God and man, affords the latter supernatural aid in the discharge of duty, secures the acceptance of his services through the merits of Christ, and reveals the method by which individuals may be made partakers of its exalted and eternal benefits. They are without excuse who object to the divine law as, because of its aiming too high, being wanting in wise adaptation to the nature of man, while they show indifference or opposition to the evangelical system with which it is incorporated. They are justly obnoxious to the suspicion of unwillingness to subject their depraved nature to the renewal and reformation which is mercifully placed within its reach; to remove from it the hardening influences of evil habits; and to cast off the delusion which is blind to any other joys than those of sense, or any other interests than those of this world; or they are endeavoring to compound, where God's word declares this cannot be done, and making a modicum of religious sensibility, or an easy measure of religious performance, their standard of piety, strive to render the Christian profession as easy, pleasant, and costless as may be to the natural heart. Such carnal mindedness must be exchanged for the spiritual mind of the Gospel, before men can judge and feel aright respecting the law of God. The great object of that law, in its incorporation into the evangelical system, and in the character hence imparted to it of furnishing conditions and means of renewal after the image of God, is that fruit unto holiness of which the end is everlasting life, that doing righteousness which marks those true sons of God, of whom it is written that when He shall appear they shall be like Him. Therefore in judging of the law of God, we should have in mind His essential and perfect holiness and purity, and the celestial excellence of the great reward with the promise of which He is mercifully pleased to encourage our obedience to it.

The full influence of these evangelical views of the divine law will prepare the mind for the right consideration of other points connected with a just estimate of that law. Its various precepts are nowhere given in full and methodical detail; but are scattered throughout the inspired volume, and are recorded, as often in figurative expressions and allusions, so also in many different connections, and under a vast variety of circumstances. Hence the same or nearly the same precepts are often set forth, not only under a diversity of form, but also under divers modifications of the sense and meaning of the expressions used. In this, too, as in every other department of the right construction of language, peculiarities of time, place, and vernacular use, are to be duly considered.

All these circumstances tend to show the probation in which man is placed in things pertaining to his soul's health, and the consequent study and effort required of him in order to his attaining to a competent knowledge of his duty. Be this study and effort given honestly and sincerely, with the prayer of faith for the divine guidance, and with humble recourse to the aids which God has provided in His Church; and all difficulties and apparent incongruities will be removed, and the beauty, harmony, and excellence of the divine law be seen in their most attractive forms.

There is perhaps no department of the practical precepts of Christianity to which the above remarks more especially apply than that embraced by the passages at the commencement of this tract. Abstractly considered, they would seem to intimate that the Gospel requires total seclusion from the world, and abandonment of all pursuit and enjoyment of its occupations and possessions.

A view, however, of the whole ground occupied on this subject by the teachings of the Bible, as the same were contemporaneously understood, and have always and every where been received by the Church, as accordant with the principles of sound interpretation, will clearly show that such cannot be their just and rational construction; while it will also thus appear that such passages have indeed great force and point, which ought to commend them to the most serious regard of every conscientious Christian. The subject is well adapted to the present festival as appears from the collect, which was suggested by the fact, recorded in the Gospel for the day, and by St. Mark and St. Luke, that in obedience to the call of Christ, St. Matthew readily abandoned a lucrative occupation, and followed Him. Hence the Church bids us pray for "grace to forsake all covetous desires, and inordinate love of riches," and follow Christ.

Few duties are more strongly inculcated in Scripture than industry in secular occupation. To be "not slothful in business" is connected by St. Paul with the essential spiritual requisitions of being fervent in spirit, serving the Lord. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." "We beseech you that ye study to be quiet, and to do your own business, and to work with your own hands." "We command you that if any would not work, neither should he eat." "We hear that there are some which walk among you disorderly, working not at all. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Hence it follows that industry in such pursuits as tend to pecuniary emolument, is not only consistent with the Christian character; but in reference to the domestic and social benefits that may arise from it, and the ability for works of usefulness and charity of which it may be the means, is a Christian duty.

Nor does it appear that our religion limits attention to worldly concerns to the securing of the mere ordinary comforts and conveniences of life. The Bible often represents riches as a blessing from the Lord, and promises them as the recompense of virtue. And in both Testaments, wealthy persons are held up as patterns of piety and fidelity. Our blessed Lord hesitated not to comply with invitations to participate in social pleasures, even when obviously connected with no small degree of expensive preparation and splendor. Of the apostle and evangelist this day commemorated, it is recorded that after he had attached himself to Jesus as one of His followers, he "made Him *a great feast in his own house*," at which "there was a great company of publicans"—civil revenue officers—"and others."

As our Lord's example, then, did not sanction, so neither do His precepts require, self-privation of the comforts and enjoyments which riches may procure. But still the very pointed monitions, cautions, and warnings respecting riches, given above, are not without the most serious meaning, nor are they unattended with that binding obligation upon all Christian people which attaches to every ordinance of God. As a Lawgiver, alike wise and merciful, He knows where His people's greatest dangers lie, and would guard them by proportioned fulness, earnestness, and emphasis in His requirements. Every attentive observer of human nature knows that there is hardly a passion that seats itself more deeply in the heart of man, and therein obtains an influence more prejudicial to the true dignity of the individual, the honor and usefulness of the social, and the holiness and consistency of the Christian character, than *the love of money*. Well do the holy oracles represent it as the root of all evil. And most kindly and mercifully does our blessed religion warn against it in the strong and awful terms above recited. Its warnings should go home to the heart of every member of the Church to teach him *how* he should pray, with what affection, with what view of duty, with what practical resolve, if he would honestly and sincerely join in the collect for the day, and say, "grant us grace to forsake all *covetous desires*, and *inordinate love* of riches, and to follow Thy Son Jesus Christ." The first of these expressions may be considered as referring to the affection with which riches are sought, and the last to that with which they are kept or employed.

To guard against covetous—that is excessive desires—desires that go beyond the bounds prescribed by the Gospel, and are too engrossing and absorbing of thought, care, and affection—there are sundry principles and rules very essential to be observed by every Christian who would so seek wealth as not to endanger his Christian character and hopes.

At the foundation of all lies an humble dependence upon God, cherished in the true faith and spirit of the Gospel, and manifested by a habit of diligent prayer for His blessing. That from Him all good must flow, and that seeking it of Him is the means He has appointed for securing it, are obvious and pervading truths of His Holy Word. Very certain then is it, that when temporal good is experienced without having been thus sought, and without exciting a grateful sense of divine goodness in the gift, manifested by the fruits of grateful devotion to the Giver, it cannot be expected to prove an ultimate blessing. And observation and experience are fraught with constant warning that worldly wealth and prosperity may, in a vast variety of ways, prove the bitterest reverse of a blessing.

A sentiment of entire and cordial resignation to the Divine will, is another qualification essential to the proper Christian pursuit of secular business. A firm conviction that all things are controlled and ordered for wise and good ends, should lead, not only to the habitual cherishing of humble contentment with the allotments of Providence, but also to a sincere desire that His will should be done in all things; and that if He sees it best to withhold what we wish, He would do so. The true Christian's gratitude and love will be nought diminished by such dealings at the hand of God. He knows that that gracious Father limits not His kind purposes and views in our behalf to this short and imperfect state of things; but extends them to our well-being through eternity. That may often be most effectually promoted by disappointments and trials here. Worldly prosperity and enjoyment may bind our affections too closely to the things of this world. But for the kind interposition of God's parental discipline in depriving us of them, we might never sufficiently realize the truth that here we are not to expect substantial, unalloyed, and permanent happiness.—Many who, through God's infinite mercy in Jesus Christ, will be put in the enjoyment of heavenly happiness, will see cause to be eternally thankful for the lessons taught them by the disappointments and bereavements of the present time. Prosperity is often a dangerous state, and adversity the means of teaching us, to our endless good, the relative value of this world and the next.

The strictest care should be taken that no means be used for promoting temporal interest or gratification, which are at all inconsistent with the pure and comprehensive morals of the Gospel. Any violation of these, whether by direct dishonesty, fraud, or infraction of law; by duplicity, insincerity, or deception of any kind or degree; or by any other than a perfectly frank, open, and undisguised course of action, deprives our dealings of an innocent character, makes them guilty before God, and must excite His anger, and provoke His just punishment. The eye of man may be evaded. Present success may ensue. The heart may become callous to all proper moral sense. Continued prosperity may blind the eye to danger. But, THE INEVITABLE ACCOUNT is still to come. A just and holy judgment MUST BE ENCOUNTERED.

Great caution should be used that so much time and care be not occupied with temporal concerns, as to interfere with bestowing the chief regard, and that proportioned to their infinite importance, on those which are spiritual and eternal. Death, judgment, and eternity will come. No care can evade them. No wealth can purchase exemption from them. And what degree of worldly welfare and enjoyment can possibly compensate for what must be encountered, if death, judgment, and eternity have not been provided for as the Gospel requires they should be?

To all who are laboring for the meat that perisheth, Jesus addresses the voice of caution, of warning, and of invitation, "*Follow Me.*" In the faith that He requires as man's principle and rule of action, in the covenant relation to Him which He has established, and in all the duties of holiness and virtue which He hath therein provided for us to walk in, He indicates the way in which we are to follow Him. His sacraments, His hallowed seventh day, all the ordinances of His house, are perpetual calls and warnings to us to beware lest the god of this world blind us to our own destruction. Whatever circumstances, connections, pursuits, or pleasures, interfere with the duties hence arising, it is our indispensable obligation to *leave all and follow Christ*.

As in the *acquisition*, so in the *use and employment* of riches, the Gospel would exert a most benign influence by its salutary principles and laws.

It is a first and essential dictate of gratitude, to make suitable returns for favors conferred. To our fellow men this may often be done in some fair proportion to the obligation laid upon us. This, however, is of course impossible towards our kind and gracious God. Although, therefore, He requires returns at our hands for the favors received at His, yet in gracious consideration of our weakness and inability, He is pleased to measure His demand by the merciful rule, If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not; and this acceptance is imparted to it by the infinite merit of the divine Mediator between God and man.

On these principles, and in this way, of infinite love and mercy, God requires that, in the true faith, humility, and devotion of the Gospel, we make to Him, of all the blessings He vouchsafes us, an offering of a free heart, by endeavoring to render them conducive to His honor and glory.

Disgracefully and wickedly the reverse of this is such abuse of God's bounties as, in pride or lightness of heart, expels reflection upon Him, and interferes with the duties which we owe Him; and especially such as makes them minister to debasing and guilty pleasures, which cause the heart to wander far from God, which betray it into the service and keeping of His infernal enemy, which more than brutalize the character, and which bear the miserably infatuated being ever downward in the road that leads to everlasting death.

We also fail in the duty of honoring God with our substance, when we place undue dependence on aught that it can procure, heedless of its transitoriness and insufficiency, setting our affections too much upon it, and suffering it to withdraw our hearts from the full measure of their devotion to Him.

But besides careful and conscientious refraining from aught that may render God's blessings conducive to the reverse of His honor and glory, there are various ways in which these should be directly, and in as large measure as practicable, promoted by them. This is to be done by the liberal devotion of them to purposes of piety and charity. The Bible urges no duty more strongly than this; and surely there is none more reasonable, or which should impart more happiness to an intelligent moral being. He deserves not the name of man whose heart warms not with the most pleasing emotions at the thought that by his liberality suffering may be relieved, the tear of affliction dried, pain mitigated, the hungry fed, the naked clothed, the sick healed, and the dying comforted. He deserves not the name of Christian who will not cast behind him all selfish, worldly, and covetous regards, when he hears his Saviour's gracious assurance, Forasmuch as you have done it unto one of the least of these, you have done it unto Me. And what shall be said of him whose love of riches is so inordinate as to turn his mind away from the high and holy privilege, the blessed and exalted honor, of contributing to the success of the Redeemer's mission of grace, mercy, and truth to our race?

"Covetousness is idolatry:"[*] the "covetous man is an idolater."[†] And his idolatry is often of the aggravated character, which, not content with wickedly devoting his affections to the god of this world, and giving to *him* his heart, detracts from the honor due unto the name of the LORD JEHOVAH, exposes it to profanity, and scoffing, and draws men off from His love, fear, and service, by withholding the means He graciously allows for promoting His cause in the world. Let not such a one expect to escape the just recompense of enmity to God, and to the best interests of man. His prayers, his communions, his religious professions of any kind, are but aggravations of his idolatry. The silver and the gold must be as freely given to the Lord, as it has been received from Him. God's Book abounds with precepts, promises, and threats, enforcing in the clearest and strongest terms, the indispensable obligation, in order to His favor and our salvation, of the cheerful and liberal devotion of our worldly means to the great objects of Gospel piety and charity; nor will this bear the name of Christian, unless it be to an extent involving the sacrifice, for His sake who gave *Himself* for us, of personal ease, convenience, enjoyment, and interest. Then, and then only, can that be true of us which is required of all stewards (and we are but stewards, for the will and pleasure of its *real* OWNER, of all that the world calls ours) that a man be found *faithful*. The day of account will be indeed an awful one. The only preparation for it is that laid down in the Gospel—*believing and doing according to the will of our Lord Jesus Christ.* And who that reads the revelation of that will sees not the madness and folly of supposing this to be true of him who forsakes not all covetous desires and inordinate love of riches! Let them be utterly renounced, and most formidable difficulties in the way of the Christian life will be removed. Let the true faith of the Gospel be cherished as the animating principle of that life; the means of grace for its nourishment and vigor which Christ has established in His Church, diligently and devoutly used; and great care be taken to maintain the good works of piety and charity; cordially and diligently to discharge them ourselves, and use all proper means to promote the discharge of them in others. Then will this world's possessions convey the highest enjoyment here, and be made, through Christ, means of infinite and eternal felicity hereafter.

B. T. O.

The Church of England, in common with nineteen-twentieths of the Christian world, holds that the commission and authority for ministering in the name of God, has been transmitted from the Apostles, by what is called Episcopal succession, that is to say, that the Apostles left the power which they had received from Christ to govern the Churches, and to preach the Gospel, and to administer the sacraments, and to ordain other clergy to assist in all these duties, in the hands of a certain class of chief pastors, (to whom in very early times the term *bishop* was appropriated;) that this power and commission has been handed down in the Church from their time till now, by bishops ordaining bishops; and that none who have not received Episcopal ordination are lawful ministers of the Church, or warranted to perform any acts in the name and with the authority of God.—*Percival.*

Christ and the Church compose one mystical person, of which he is the Head, and the Church the body; and as the body speaks by the head, and the head for the body, He speaks of her sin, and she of his righteousness; which consideration is at the same time a key to any claims of righteousness made in the Psalms by her, and to any confession of sin by Him.—*Bishop Horne.*

From the Apostles' time downwards to those troublous ones which formed the era of the reformation, no instance can be clearly adduced of any one single body of Christians in which persons were received as ministers of religion, who had not had Episcopal ordination. During all that period, none dared to hazard their salvation upon any other scheme of Christian ministry. But when, in progress of time, by reason of ignorance long prevailing, many corruptions in doctrine and practice had been introduced into the Church; and upon the revival of letters, men were led to see what a different thing Christianity had become from what it had been instituted at the first, and received in the primitive ages, and became eager to reform and correct these abuses; the bishops, in many places where this desire was awakened, especially in Switzerland, Germany, and Scotland, from different motives, more or less reprehensible, set themselves against the corrections. Therefore the people, in their impatience, discarded the authority of their bishops, and set up congregations in opposition to them; and having been joined by some of the inferior clergy, broached doctrines and practices till then unknown in Christendom; namely, that the inferior clergy had power to confer orders as the chief pastors; presbyters equally as the bishops. This is the doctrine and practice upon the point now received by the Lutherans in Denmark and Germany; by the Calvinists in France, Switzerland, Germany and Holland; by the Presbyterians in England, Scotland, Ireland, and North America; and by the Wesleyan Methodists. These all claim to have received their orders from some Episcopally ordained presbyters. Since the setting up of this scheme, another has been broached by those who, dicarding any idea of a personal succession at all, are content to believe that every collection of private Christians, has sufficient power in itself to ordain its own ministers; and that such ministers, so appointed, are efficiently ordained for all the offices of the christian ministry. This is the case with the Brownists, now called Independents or Congregationalists; and with the Baptists in Holland, some parts of Germany, England, and North America. Besides these, who are all agreed in requiring *some* outward appointment for their ministers, there are others, Quakers, Primitive Methodists, and some other small bodies, which require none.—*Percival.*

Though we should grant that at the Reformation, we broke through the human laws of the Church, which required us to continue in communion with the Church of Rome, it will by no means follow that we broke through that authority which obliges us to external communion; because that authority is not founded in any human laws, but is the authority of Christ, requiring us to observe all those things which constitute external communion. For, as it is the authority of Christ which obliges us to be Christians, so that same authority obliges us to enter into that communion where the institutions and faith of Christ are preserved.—*Law.*

The Psalms have advantages which no fresh compositions, however finely executed, can possibly have; since, besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of, and appeals to, former mercies and deliverances; they are acknowledgments of prophecies accomplished; they point out the connection between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing, while we read or sing them, an inexhaustible variety of the noblest matter that can engage the contemplations of man.—*Bishop Horne.*

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[*] Colossians iii. 5.

[†] Ephesians v. 5.

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The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church. Persons desiring further information can apply to either of the above mentioned gentlemen.

September 12—tf

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September 5—tf

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Nos. 8 and 10 Clinton Place, Eighth street.

New York, Aug. 19, 1846.

August 22—6t

MISS SAGAR AND MISS BALLOW will re-open their Boarding and Day School for Young Ladies on Monday, the 14th of September.

10 Albion Place, 4th st.

Aug. 29—6t.

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August 29—2t$

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April 18—tf.

MISCELLANEOUS.

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